

A lot of **write up** about **the history of the Holy Qur'an Compilations** are available on the internet. The term Quranic codices or versions brings confusion hence distance writers from the real history but toward which they want to proof. I intended (without fear) to reveal and elaborate all that is associated to the Quranic history, and to cite Quranic verses confirming some of Bible verses; **Torah letters** included!

## THE MOST AUTHENTIC HISTORY OF THE HOLY QUR'AN:

THE RETURN OF THE 7-AHRUF (RECITATION METHODS)  
AND THE GOSPEL OF "QURAN-TORAH" LETTERS.



BY

YOURS FAITHFUL:

**ENGR. BABA MAGAJI MNSE.**

# CHAPTER ONE

## INTRODUCTION:

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Quran is the word of Allah as revealed to his prophet Muhammad (PBUH), transferred to us through narration chains, recited as a form of worship, miraculous in its words and meanings, and challenging with its shortest chapter.

The entire Quran with its verses, suwar (chapters) and words is the actual words of the Almighty Allah, and not the speech of any one of mankind, jinn or angels. The Angel of revelation- Gabriel (or Jibril PBUH), only heard it from Allah and descended with the Qur'an to the Messenger of Allah- Muhammad (PBUH).

Allah (SWT) revealed the Quran as a book of guidance, mercy and light to release human from rooted ignorance and blind misguidance. Quran is the last scripture revealed by Almighty Allah to be an eternal spring of wisdom; the miracle of the message, and the light and insights to the path of Allah and to survival on the hereafter.

The messenger of Allah (PBUH) said:

"Allah's book, in it is news for what happened before you, and information about what comes after you, and judgement for what happens between you. It is the Criterion (between right and wrong) without jest. Whoever among the oppressive abandons it, Allah crushes him, and whoever seeks guidance from other than it, then Allah leaves him to stray. It is the firm rope of Allah, it is the wise remembrance, it is the straight path, and it is the one that the desires cannot distort, nor can the tongues twist it, nor can the scholars ever have enough of it, and it shall not become dull from reciting it much, and the amazement of it does not diminish... ([Timizhi: 2906](#))

# THE HOLY QURAN BEFORE THE PROPHETHOOD OF MUHAMMAD (PBUH).

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In the name of Allah the Beneficent, the Merciful.

All the praises and thanks be to Allah, Who has sent down to His servant the Book, and has not placed therein any crookedness.

(He hath made it) Straight (and Clear) in order that He may warn of a terrible Punishment from Him, and that He may give Glad Tidings to the Believers who work righteous deeds, that they shall have a goodly Reward,

Wherein they shall remain forever:

Further, that He may warn those (also) who say, "Allah hath begotten a son": No knowledge have they of such a thing, nor had their fathers. It is a grievous thing that issues from their mouths as a saying what they say is nothing but falsehood! (18:1-5).

After the creation of the earth, Allah (The Most high) planned to make it habitable for mankind hence He tested the Angels by telling them.

Behold, thy Lord said to the angels: "I will create a vicegerent on earth." They said: "Wilt Thou place therein one who will make mischief therein and shed blood?- whilst we do celebrate Thy praises and glorify Thy holy (name)?" He said: "I know what ye know not." ([2:30](#))

Then, Allah (SWA) created the Alamin (Humans & Jinns) purposely to worship Him (See [51:56](#)). He created the death and life to test the Creatures (as to which of them is best in deed<sup>1</sup> within his specified term<sup>2</sup>. Indeed, Allah chose Adam and Noah and the family of Abraham and the family of 'Imran over the worlds – ([3:33](#))

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1. Qur'an [67:2](#).

2. See [40:67](#) for details.

And the heaven He has raised high, and He has set up the Balance (Qur'an<sup>3</sup>). In order that you (people) may not transgress (due) balance. ([55:7-8](#))

The Holy Qur'an was brought by Gabriel (Jibril A.S) from the Preserved Tablet<sup>4</sup> (in the Seventh Heaven) down to the First Heaven (sky) and placed in the 'Place of Power or Honor'. It was sent down during a specific Blessed Night (one night of 21 to 29 of 9<sup>th</sup> Month) called Laylat Qadr<sup>5</sup> (Night of Decree).

We sent it down during a Blessed Night: for We (ever) wish to warn (against Evil). ([44:3](#))

When Muhammad (PBUH) was fourty, the verses of the Holy Qur'an started descending from the Place of Power or Honor.

And [it is] a Qur'an which We have separated [by intervals] that you might recite it to the people over a prolonged period. And We have sent it down progressively. ([17:106](#))

Quran revelation lasted for about 23 years in which the Quran was sent down in response to the development of events and in accordance with the sequence needed to complete the delivery of the Message.

Those who reject Faith say: "Why is not the Qur'an revealed to him all at once? Thus (is it revealed), that We may strengthen thy heart thereby, and We have rehearsed it to thee in slow, well-arranged stages, gradually. ([25:32](#))

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3. See Tafsir Zadul Muyassir.

4. See [85:21-22](#)

5. See [97:1](#)

## CHAPTER TWO: THE QURAN REVELATION

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The revelation of the Holy Qur'an starts with five verses- first five verses of Surat Alaq- [96:1-5](#). The verses were revealed to the Prophet (P.B.U.H) in the cave of Hira (in Mecca). Angel Jibril (Gabriel) appeared to the Prophet (S.A.W) with the first revelation in Arabic language- the language of Prophet (P.B.U.H).

The first experience of the revelation, in the year 610 A.D, had terrified prophet (PBUH). He left mount Hira and went back home. Tired and frightened, he asked his wife: 'cover me, cover me,' (with garments, in Arabic: Zammiluni, zammiluni) in a blanket. Then the angel appeared to him secondly, reciting him the second revelation: "**O you wrapped in garments**" ([Ch. 73](#))

From then, the Prophet (PBUH) started calling people to the religion of Allah, starting from his wife Khadija, expanding the call, to his relatives and friends. The beginners to embraces Islam were: Khadija- the wife of the Prophet Muhammad (PBUH), Ali bn Abi Talib, Zaid bn Hareth, Abubakar, Usman bn Affan, Zubair, Abd-Rahman bn Auf, Sa'ad bn abi waqqas and more.

Jibrîl (PBUH) repeatedly descended down with the Quran to the prophet (PBUH), within twenty-three years, and the result was the revelation of the whole and holy book. Normally, the prophet (PBUH) used to memorize the verses once they were revealed, then ordered his [Sahaba](#) to write them down, and then taught the revelation to his companions. Some of the Sahaba memorized the whole Quran and some partially. They memorized the Quran by hearts and wrote it down on available writing surfaces.

It was reported that: the Prophet (PBUH) strictly instructed his companions not to write anything (that can be heard from him) except the verses of the holy Qur'an. This is because of the following:

1. To initially distinguish between the revelations (which must remain Muslims way of life & their un-amendable laws forever) and the sayings (guidance & explanations) of the Prophet (PBUH).
2. To optimally preserve the revelation.
3. To simplify the collection of Qur'an at the end of revelation.

The Quran was revealed in a span of 23 years (610 AD to 632 AD). Whenever a portion of Quran was revealed, the Prophet (PBUH) used to call Hazrat Zaid bin Sabit to write it down. If he was not available, some other companions (sahaba) were asked to write. The Prophet (P.B.U.H) also advised its placement within the growing body of text and also used to review with the writer during the writing process. Once a writer completed writing a verse, the prophet said: “read it to me”, to correct any slipup.

### LEARNING THE HOLY QUR'AN.

The holy Qur'an is not a book that one can keep and consult only when searching for a specific law. It is a book of which *its recitation brings rest of mind*.

Therefore the Prophet (PBUH) had been teaching his companions “Quranic recitation” and all other worshiping style inspired to him to do so, because the Prophet (PBUH) **does not speak of his own desire**.<sup>6</sup>

As the Prophet (PBUH) was teaching his companions, he observed some of their family members have problems with reading the Qur'an. The Prophet (P.B.U.H) always seeks Allah's mercy to his people (World Muslims) therefore

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6. See Qur'an Ch. [53:3](#)



he requested Angel Gabriel (Jibril) to recite the Qur'an for him (i.e. to teach him)<sup>7</sup> in another way, the way that will be suitable for different groups that have reading problems. By the grace of Allah, Angel Gabriel continued teaching the Prophet (PBUH) different Qira'at (recitations) until the number of recitations ended at seven. (This will be understood from the [hadith of ibn Abbas](#) and Hadith of Ubayyu bn Ka'ab (R.A)).

Nobody knows that the Prophet (P.B.U.H) was teaching his companions different recitations until after<sup>8</sup> five years from first revelation, when Umar bn Khattab heard Hisham reciting Surat-al-Furqan differently. The hadith is as follows:

Narrated by Umar bin Khattab (R.A):

I heard Hisham bin Hakim bin Hizam reciting Surat-al-Furqan during the lifetime of Allah's Apostle, and I listened to his recitation and noticed that he recited it in several ways which Allah's Apostle had not taught me. So I was on the point of attacking him in the prayer, but I waited till he finished his prayer, and then I seized him by the collar and said, "Who taught you this Surah which I have heard you reciting?" He replied, "Allah's Apostle taught it to me." I said, "You are telling a lie; By Allah! Allah's Apostle taught me (in a different way) this very Surah which I have heard you reciting." So I took him, leading him to Allah's Apostle and said, "O Allah's Apostle! I heard this person reciting Surat-al-Furqan in a way that you did not teach me, and you have taught me Surat-al-Furqan." The Prophet said, "**O Hisham, recite!**" So he recited in the same way as I heard him recite it before. On that Allah's Apostle said, "**It was revealed to be recited in this way.**" Then Allah's Apostle said, "**Recite, O 'Umar!**" So I recited it as he had taught me. Allah's Apostle then said, "**It was revealed to be recited in this way.**" Allah's

7. Because Angel Gabriel taught the Prophet (P.B.U.H) Allah's revelation, see [53:5](#)

8. After Umar bn kattab (R.A) accept Islam- after [first hijra](#) to Habasha ([Abyssinia](#))

Apostle added, "The Quran has been revealed to be recited in several different ways (seven ahruf), so recite of it that which is easier for you."<sup>9</sup>

It is reported also, that two men were arguing about their recitation differences, each of them claiming that he learnt it from the Prophet (P.B.U.H). So they went to the messenger of Allah (P.B.U.H) and asked. He (P.B.U.H) said: Qur'an is recited in seven different "Ahruf" (plural of Haraf), do not take side about Qur'an, insincerity about Qur'an is kufr (disbelief).<sup>10</sup>

Since then, the companions of the Prophet (P.B.U.H) remained in understanding concerning the differences in (Haraf) recitations. Some of them learnt Haraf recitation from one companion of Prophet (P.B.U.H) and learnt the second Haraf recitation from another companion. So before the death of the Prophet (P.B.U.H), all the seven Haraf recitations spread amongst Muslims community.

It will be understood, later in this book, that the Prophet (P.B.U.H) explained these seven *Haraf recitations* to his scribes and secretaries. And the Prophet (P.B.U.H) taught each Haraf to one of whom Allah would assign to pass that Haraf recitation to the rest of the world.

In fact, Allah (the Most High) ordered His Apostle (P.B.U.H) to teach the seven ah'ruf recitations (each one) to one of the following companions:

1. Aliyu bn abiy Tallib (R.A).
2. Usman bn Affan (R.A).
3. Zayd bn Thabit (R.A)
4. [Ubayyu bn Ka'ab](#) (R.A)
5. Abdullahi bn Mas'ud (R.A).

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9. Sahih Bukhari Volume 006, Book 061, Hadith Number [561](#).

10. Musnad Ahmad: [Hadith 17200](#)



6. Abud-Darda (R.A).

7. Abu Musa Al-Ash'ariy (R.A).

It is reported that:

Ubayyu had never imagined that one day he could be favored to such a great extent by Allah (SWA). When the Noble Prophet (PBUH) informed him about the good news, that Allah had selected him to take up this assignment (recitation of the Glorious Qur'an- One Haraf), he asked in a surprised and eager way, "Did Allah mention me by name?" The Noble Prophet (PBUH) stated, "Yes, He mentioned you by name." He was so overwhelmed with the honor that he could not restrain the tears from flowing down his cheeks. In order to bless him with peace, the Noble Prophet (PBUH) recited the following Qur'anic verse [āyah] for him, "**Say: In the grace of Allah and in His mercy—it is that they should rejoice; for it is better than that which they gather.**" <sup>11</sup>

The messenger of Allah (P.B.U.H) tests the Haraf recitations of the mentioned companions from time to time. It was reported that: the messenger of Allah (P.B.U.H) once asked Abdullahi ibn Mas'ud to recite Qur'an. Ibn Masud said: "'Ya Rasulullah! Should I recite it to you when you are the one to whom it was revealed?" Rasulullah (P.B.U.H) replied, "I want to hear it from someone else." Abdullah ibn Masud then recited Surat (chapter) An-Nisa, until when he reached the verse:

**How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad) as a witness against these people? (4:41).**

The Prophet (P.B.U.H) was then observed weeping when he said: "is enough for you, is enough for you"

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11. [See](#)

As the Prophet (P.B.U.H) taught his companions recitation and asks them to recites Qur'an, the Prophet (P.B.U.H) learnt Qur'an<sup>12</sup> from Angel Gabriel (A.S) and [recites back](#) to him every year.<sup>13</sup>

Likewise, each of the seven Haraf recitation collectors learnt his *Haraf recitation* from the Prophet of Allah (P.B.U.H) and occasionally they recite Qur'an to the Prophet (PBUH).

Finally, the Prophet (P.B.U.H) recommended the *Haraf recitations* of these seven companions. He (P.B.U.H) said, **he who want to recite Qur'an fresh as it was revealed, he should recite the recitation of Ibn Ummu Abbad** (Ibn Mas'ud). He Rasulullah (A.S) once recommended the recitations of four companions including Ubayyu bn Ka'ab (R.A).

Even before the death of the Prophet (P.B.U.H), some of these Haraf recitation collectors started reciting Qur'an to the rest of the companions of Prophet Muhammad (P.B.U.H), in the prophet mosque. Among them is Abu Musa Al-Ash'ariy.

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<sup>12</sup>. He has been taught (this Qur'an) by one mighty in power [Jibrael (Gabriel)]. ( [53:3](#))

<sup>13</sup>. But he recited twice in the year he died. See Sahih Bukhari Vol. 006, Book 061, Hadith Number [520](#)

## CHAPTER THREE:

### THE HOLY QURAN AFTER THE PROPHET DEATH: THE FIRST COMPILATION OF THE HOLY QURAN.

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The revelation of the holy Qur'an ended within 23 years (609-632 A.D), before the death of Prophet Muhammad (P.B.U.H). During that time, some of the companions of the Prophet (PBUH) (most of them his scribes and secretaries) compiled the Qur'an in addition to its memorization by heart. It is reported that Aliyu bn Abi Tallib (R.A) worked round the clock and compiled Qur'an immediately after the Prophet death (P.B.U.H), in the year 11 A.H (632 A.D).

These individuals' compilations of the holy Qur'an is considered **the first Quranic compilation** in Islam.

The scribes and secretaries of the messenger of Allah (P.B.U.H) continued to teach their family and Muslim community the seven Haraf recitations. Some of the well-known companions have learnt the rest of their recitation from these Haraf recitation collectors<sup>14</sup>, among them is Abu Huraira (R.A).

There was a rapid multiplication of *Haraf recitations* amongst the companion of the Prophet (P.B.U.H), after the prophet's death. Over hundreds companions memorized Qur'an by heart and continued to teach it to the community members.

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<sup>14</sup>. Imam Ali, Usman bn Affan, Zayd bn Thabit, Ubay, Ibn Mas'ud, Abud Darda & Abu Musa al-ash'ariy (R.A).

## CHAPTER FOUR:

### SECOND QUR'ANIC COMPILATION: THE COMPILATION OF HARAF RECITATIONS.

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The second Quranic compilation was done during the caliphate of Abubakar as-Siddiq (the first caliph of Islam) in the year 11 A.H (633 A.D), after the [battle of Yamama](#) (in December, 632 A.D).

Narrated By Zaid bin Thabit (R.A):

Abu Bakr As-Siddiq sent for me when the people of Yamama had been killed (i.e., a number of the Prophet's Companions who fought against Musailama). (I went to him) and found 'Umar bin Al-Khattab sitting with him. Abu Bakr then said (to me), "Umar has come to me and said: "Casualties were heavy among the Qurra' of the Qur'an (i.e. those who knew the Quran by heart) on the day of the Battle of Yamama, and I am afraid that more heavy casualties may take place among the Qurra' on other battlefields, whereby a large part of the Qur'an may be lost. Therefore I suggest, you (Abu Bakr) order that the Qur'an be collected. "I said to 'Umar, "How can you do something which Allah's Apostle did not do?" 'Umar said, "By Allah, that is a good project." Umar kept on urging me to accept his proposal till Allah opened my chest for it and I began to realize the good in the idea which Umar had realized." Then Abu Bakr said (to me). 'You are a wise young man and we do not have any suspicion about you, and you used to write the Divine Inspiration for Allah's Apostle. So you should search for (the fragmentary scripts of) the Qur'an and collect it in one book. "By Allah If they had ordered me to shift one of the mountains, it would not have been heavier for me than this ordering me to collect the Qur'an. Then I said to Abu Bakr, "How will you do something which Allah's Apostle did not do?"

Abu Bakr replied, "By Allah, it is a good project." Abu Bakr kept on urging me to accept his idea until Allah opened my chest for what He had opened the chests of Abu Bakr and Umar.

So I started looking for the Qur'an and collecting it from (what was written on) palmed stalks, thin white stones and also from the men who knew it by heart, till I found the last Verse of Surat At-Tauba (Repentance) with Abi Khuzaima Al-Ansari, and I did not find it with anybody other than him....,

(Sahih Bukhari Volume 006, Book 061, Hadith Number [509](#).)

This compilation was the compilation of the whole seven Haraf recitations written on any material, from anybody. Duplicates of Suwar (Chapters) and verses from several companions were allowed to be stapled together before the final arrangement and compilation. Only the last “two verses of Surat Tauba” was observed not duplicated and was found with Abi Khuzaima Al-Ansari.

Then the complete manuscripts (collected) remained with Caliph Abu Bakr (R.A) till he died in the year 13 A.H (634 A.D), then with 'Umar till the end of his life, and then with Nana-Hafsa, the daughter of Umar bn Al-Kattab (R.A).

### **QURANIC RECITATION AFTER THE SECOND COMPILATION.**

It was not so long after the Qur'an second compilation, the Amir of believers- Abu Bakr (R.A) died. Qur'anic studies continued until the period of the third caliphate of Islam- the Caliphate of Usman bn Affan (R.A).

During Usman bn Affan's Caliphate, the well-known Companions (most of them Governors) dispersed to states teaching people Qur'anic recitations, and other Islamic Religious Studies.

Because the Haraf recitations were seven (7-Ahruf), people named them after the 'Seven Haraf Collectors' mentioned earlier in this book. The name Qira'at Ubay (meaning: Recitation of Ubay), "Qira'at Ibn Mas'ud", "Qira'at Abu Musa" etc. were popularly circulating within the peninsula.

Each one of the seven Haraf recitations is a Method of reciting Qur'an, and has Logics of pronunciation that favors a certain tribe, etc.

As different provinces have different Method of Qur'an recitation, they started praising and ranking the Methods (Recitations).



## CHAPTER FIVE

### THE THIRD QURANIC COMPILATION: THE COMPILATION OF METHOD OF RECITATION.

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Narrated by Anas bin Malik (R.A): (006\_061\_510)

Hudhaifa bin Al-Yaman came to Uthman at the time when the people of Sham and the people of Iraq were Waging war to conquer Arminya and Adharbijan. Hudhaifa was afraid of their (the people of Sham and Iraq) differences in the recitation of the Qur'an, so he said to 'Uthman, "O chief of the Believers! Save this nation before they differ about the Book (Quran) as Jews and the Christians did before. So Uthman sent a message to Hafsa saying, "Send us the manuscripts of the Qur'an so that we may compile the Qur'anic materials in perfect copies and return the manuscripts to you." Hafsa sent it to Uthman. Uthman then ordered Zaid bin Thabit, Abdullah bin Az-Zubair, Sa'id bin Al-As and AbdurRahman bin Harith bin Hisham to rewrite the manuscripts in perfect copies. Uthman said to the three Quraishi men, "In case you disagree with Zaid bin Thabit on any point in the Qur'an, then write it in the dialect of Quraish, the Qur'an was revealed in their tongue." They did so, and when they had written many copies, 'Uthman returned the original manuscripts to Hafsa. Uthman sent to every Muslim province one copy of what they had copied, and ordered that all the other Qur'anic materials, whether written in fragmentary manuscripts or whole copies, be burnt. Sa'id bin Thabit added, "A Verse from Surat Ahzab was missed by me when we copied the Qur'an and I used to hear Allah's Apostle reciting it. So we searched for it and found it with Khuzaima bin Thabit Al-Ansari. (That Verse was): **“Among the Believers are men who have been true in their covenant with Allah.”** (33:23)

**Meanings of underlined phrases.**

1. Qur'anic materials- Bonded Qur'an (with duplicate of some Parts) of 2<sup>nd</sup> compilation.
2. Rewrite- means: Rewrite the exact Qur'an
3. in perfect copies.- Complete (7 Copies) of its kind and without defect or blemish. i.e. to separate each "Haraf Method of recitation" from the single bonded Qur'an materials compiled during Abu-Bakr's Caliphate.
4. Write it in the dialect of Quraish-Write as *the recitation* before the Prophet (P.B.U.H) asked Angel Gabriel for additional recitation method. Write as the first Haraf recitation revealed.
5. Original manuscripts— The manuscripts from which the seven "Haraf method of recitation" were extracted. (One after the other).
6. Ordered that all the other Qur'anic materials to be burnt- Order all uncertified Qur'an materials in the possession of people, from all provinces, to be burnt.
7. Zaid bin Thabit added, "A Verse from Surat Ahzab was missed by me when we copied the Qur'an..." it means: the recitation of the verse from Surat Ahzab, its recitation with the "Haraf of Zayd bn Thabit method"- recitation with third method logics! Khuzaima bin Thabit Al-Ansari brought the recitation in "Haraf Zayd bn Thabit". Allah knows best.

Usman bn Affan (R.A) sent to every Muslim province a “**Haraf Method of Qur'an recitation**”. Nevertheless, he sent each respective “Haraf Collector” to teach his Haraf.

1. Zayd bn Thabit was left in Madina to teach “Qira’at Haraf Zayd bn Thabit, first logic. (to be discussed)
2. Abdallah bn Sa’ib (is not a Haraf collector) was sent to Mecca to teach the exact copy of “Qira’at Haraf Zayd bn Thabit, but the second logic (to be discuss)
3. Mugira bn Abiy Shihaf (is not a Haraf collector) was sent to Sham to teach “Qira’at Harf Abud Darda” Abud Darda died within the period of third compilation in the year 32 A.H (652 A.D)
4. Abu Abd-Rahman as-Salmiy was sent to Kufa to teach “Qira’at Haraf Ibn Mas’ud”. Abu-Musa was the Governor of Kufa, but the people of Kufa have gone far with “Qira’at Harf Ibn Mas’ud”. Ibn Mas’ud taught them when he was the Governor during the Caliphate of Umar bn Kattab. Therefore Haraf Ibn Mas’ud was sent to them, for them to continue.
5. Amir bn Abdul-Qays was sent to Basra to teach “Qira’at Haraf Abu-Musa”. Basra people have learnt Haraf Abu-Musa during his stay with them with Mu’az bn Jabal (R.A). Therefore Usman bn Affan (R.A) sent them “Haraf Abu-Musa” to continue with the method.
6. It was reported that one “Haraf Method” was sent to Bahrain. (Possibly Qira’at Haraf Ubay). Ubayyu bn Ka'ab (R.A) died before, in the year 29 A.H (649 A.D)
7. One “Haraf method” Possibly “Qira’at Haraf Usman” was with the Caliph Usman bn Affan (R.A) – the collector of the Haraf. (hence the copy was called “Mushaf Imam”)
8. Possibly, “Qira’at Haraf Imam Ali” was with Imam Aliyu bn Abi tallib (R.A) (to be discussed).

People had started using- learning and teaching- their Qur'an (Written in one of the seven Haraf Method of recitations) and therefore each province named their Haraf recitation Qur'an after their province. Kufa named their Qur'an: "Mus'haf Kufiy (The Qur'an of Kufa), Basra named theirs "Mus'haf Basriy". Other names were: Mushaf Shamy, Mushaf Makky (for Mecca) etc. the last two Mushafs were "Mushaf Imam Ali bn Abi Tallib" and Mushaf Imam.

(You can watch Qur'an third compilation [here](#))

## CHAPTER SIX

### THE HOLY QUR'AN AFTER THE THIRD COMPILATION.

Some years after the Qur'an third compilation, criminals attacked and assassinated the Caliph Usman (R.A) while he was reciting Qur'an (Mus'haf Imam). His blood splashed, pointing:

...So Allah will suffice you against them. And He is the All-Hearer, the All-Knower. (Ch. [2:137](#))

He died on Friday, 12<sup>th</sup> Zul-Hajj 35 A.H (17<sup>th</sup> June 656). You can watch the assassination [here](#).

There must be a pause, in the history of the whereabouts of Mushaf Imam, due to the chaos, projected by criminals, which hindered the consensus {(between Imam Aliy and Mu'awiya) (R.A)} of applying justice to the murderer(s) of Uthman bn Affan (R.A), but the Mushaf was said to have stayed long with [Abbasiyyun](#), until the period of [Mongol invasions](#).

**Note that:**

Only the Mushaf was lost! But not disappeared, you will be directed to it. Allah (Ta'ala) promised, that He will protect His Qur'an.

Also the recitations remained in the heart of several Muslims.

The Qur'an Materials of the second compilation remained with Hafsa bnt Umar (R.A), until she died on Sha'aban, 45 A.H (Oct-Nov, 665 A.D). Marwan Ibn al-Hakam (Governor of Medina) collected the Qur'an materials from Abdullahi ibn Umar bn al-Kattab, and destroyed them; thereby no one might project innovations and bring confusion.

Mushaf Imam Ali bn Abi Tallib (R.A) was inherited by his family. His family taught many [Salaf salihin](#).

The rest of Masahif (Haraf recitation Qur'an) stayed for years (up to 600 A.H/1222 A.D) until many Imam learnt from them, then disappeared leaving the Qira'ats.

**Note that:**

Only, the Masahif were lost! But not disappeared, you will be directed to them. Allah (Ta'ala) promised that He will protect His Qur'an.

Also the recitations remained in the heart of several Muslims.



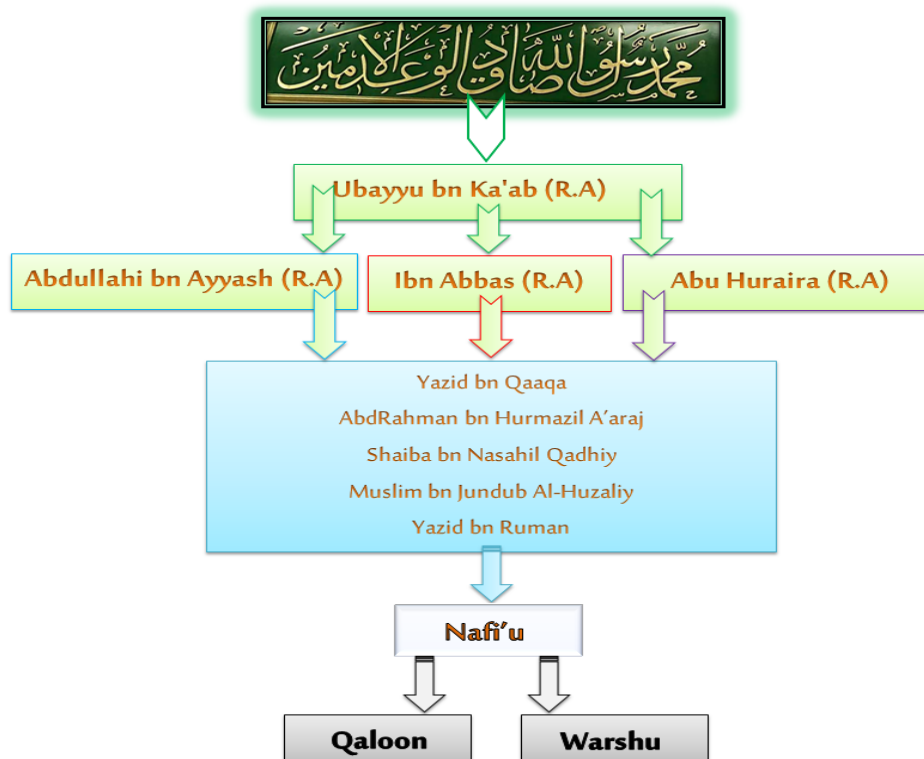
## THE HOLY QUR'AN IN THE SECOND CENTURY OF HIJRA

### (8<sup>TH</sup> CENTURY A.D)

Before the end of first century, some people that would revive the transmission of the Holy Qur'an were born, the rest of them were born in the second century (Hijriyya).

At the beginning of second century, Imams originated from different Islamic province. These Imams have spent a lot of their time learning Qur'an recitations from the rest of companions of the Prophet (P.B.U.H), (Most of the Sahaba died), and from other followers ([Tabi'un](#)) of the companions.

The Imams (some of them Tabi'un), started transmitting the recitations learnt. The Imams are ten! Each one of them mastered and transmitted two recitations. Therefore twenty different recitations (to be discussed) evolved. Each Imam, if selected, his teacher's chart tree converged to the messenger of Allah (peace be upon him). The messenger of Allah (A.S) learnt recitations from Angel Gabriel (A.S). For example, the tree of imam Nafi' al-Madaniy is as follows:



For each of the ten Imams, two of his students became widely known with Quranic recitation logics.

It seems that I am complicating the divisions! The simplification should be in the following century!

## QUR'ANIC STUDIES IN THE THIRD AND FOURTH CENTURY (9<sup>TH</sup>-10<sup>TH</sup> CENTURY A.D)

People observed difficulty in Ulumul Qira'at (Science of recitation), so they wrote to the Imam [Abu Amru Dāniy](#) asking him to write a book for them that would simplify the science of recitation. Imam Dāniy came up with interesting [book](#) that explained the Qirā'at of seven Imams out of the ten. He then elaborated that the recitations of Imams are called their **Qirā'a** while the recitations from their students are referred to as **Ruwāyat**. The first chapter of his book described the 7 Imams, and their students (Rāwiy). I do not want to use the words *variant readings* and *codices*, they will deviate you from understanding! Let's use

**Qirā'at Imam A** (i.e. recitation of Imam A) =

**Ruwāyat X** (i.e. Transmission of X) + **Riwāyat Y** (i.e. Transmission of Y).

The plus sign is not for summation, it is for "OR" logic because each transmission is independent. Therefore:

**Qirā'at Imam A = Ruwāyat X OR Riwāyat Y.**

Now study the table below:

S/N	QIRA'AT	RIWAYAT (Transmitters)
1.	<a href="#">Nafi'u</a>	<a href="#">Qaloon</a>
		<a href="#">Warsh</a>
2.	<a href="#">Ibn Kathir</a>	<a href="#">Al-Bazziy</a>
		<a href="#">Qunbul</a>
3.	<a href="#">Abu Amr</a>	<a href="#">Duriy</a>
		<a href="#">Soosiy</a>
4.	<a href="#">Ibn Amir</a>	<a href="#">Hisham</a>
		<a href="#">Ibn Zakwan</a>
5.	<a href="#">Asim</a>	<a href="#">Shuuba</a>
		<a href="#">Hafs</a>
6.	<a href="#">Hamza</a>	<a href="#">Khalaf</a>
		<a href="#">Khallad</a>
7.	<a href="#">Kisa'iy</a>	<a href="#">Abu al-Hareeth</a>
		<a href="#">Duriy</a>

Table 6.1: The seven Imams and their transmission

Imam Dāniy explained fully, the recitations and their chart tree, in his book called *At-taysir fiyy Qira'at As-Sab'a*. The book became popular; it eased the study of Science of Qira'a.

Another talented Imam- *Al-Qasim bn Firruh Ash-Shatibiy*- consulted Imam Dāni's book and came up with more simplified science of Qirā'a book which is, even nowadays, one of the primary books of Qirā'a for Advanced Students.

Imam [Ash-Shatibiy](#)'s book are set of [algorithms](#)- flowcharts drawn descriptively (orally) in form of poetry. He died (in the year 1194 A.D) before the birth of [Ada Lovelace](#) (1815 – 1852) – referred to world first Computer Programmer.

Let me explain the master flowchart of Imam Shatibi's poetry. But before I draw the flowchart, you have to know the “variables” used.

1. Qur'an words are variables
2. The names of Imams and their students (Table 6.1) are variables.
3. Each member of these Groups: A,B,J. D,H,Z. h,T,Y. K,L,M. N,S,Ain. F,Dh,Q. & R,S,T. is a variable.

**Group 1:**

A= Nafi'u, B= Qaloon, J= Warsh

**Group 2:** Use Table 6.1.

**Hint:** First member is for Imam, last two members for his students.

4. The following words are variables:
  - a. Th = Variable representing: Asim, Hamza and Kisa'iy.
  - b. Th = Kufiyyun
  - c. Kh = Variable representing All Imams except Nafi'u
  - d. Zh = Asim, Hamza, Kisa'iy & Ibn Amir.
  - e. Zo = Asim, Hamza, Kisa'iy & Ibn Kathir.
  - f. Gh = Asim, Hamza, Kisa'iy & Abu Amru.
  - g. Sh = Hamza and Kisa'iy.
  - h. Suhbatun = Hamza Kisa'iy & Shuuba.
  - i. Sihabun = Hamza, Kisa'iy & Hafs.

- j. Amma = Nafi'u and Ibn Amir.
- k. Sama = Nafi'u, Ibn Kasir & Abu Amru.
- l. Haqqun = Ibn Kasir & Abu Amru.
- m. Nafarun = Ibn Kasir, Abu Amru & Ibn Amir.
- n. Hurmiyyun = Nafi'u & Ibn Kasir.
- o. Husnun = Asim, Hamza, Kisaiy, Nafi'u

You may [Download](#) the table of all variables (except Quranic variables.) in Arabic.

Example:

Mr. A says: Qur'an.

Mr. B pronounced it Quran.

Mr. C says: Koran.

The three words above have the same meaning. Quran (as pronounced by white men) is Ibn Kasir's & Hamza's recitations (pronunciation) while Qur'an is the recitation of the remaining Imams. Look at the word Qur'an (in Arabic) below:

الْقُرْءَانُ Pronounced Qur'an (qur a:n)

الْقُرَّانُ Pronounced Quran. (quræ:n)

Shatibi's program was designed to show you how each Qur'an word is pronounced by Imams and their students.

The programming language used by Shatibi is "Arabic Language". Each line (verse) of his poetry can be executed. When executing a verse, use variables as inputs.

When start, a function starts and check variable, differentiate between Qur'anic word from other variables and returns Q1 (Qur'an Word) and V1 (Variable).

Example:

**Shatibi's verse:**

وكوفيهم تساءلون مخففا ... وحمة والأرحام بالخفض جملا

**Transliteration:**

Wa **Kuffiyyu**hum “**Tassa'aluna**” mukaffafun,  
 Wa **Hamza**tu “**Wal-Arham**” bil Khafdhi jummalā.

**Translation:**

Their **Kuffiyyun** (recite) “**Tassa'aluna**” with ease,  
 And **Hamza**, “**Wal-Arham**” (he recites) with lowering. Complete!

The words coloured green are Quranic words ( $Q_n$ ), while words in blue are variables (coded). Therefore our data (from half of the verse) are:

$Q_1 = \text{Tassa'aluna}$  and  $V_1 = \text{Kuffiyyun}$ ,

Hence our flowchart is as shown below:

The extensions seen (left & right) are for testing the remaining variables. I used one of the simplest verses, for easy understanding. And I hope it is understood.



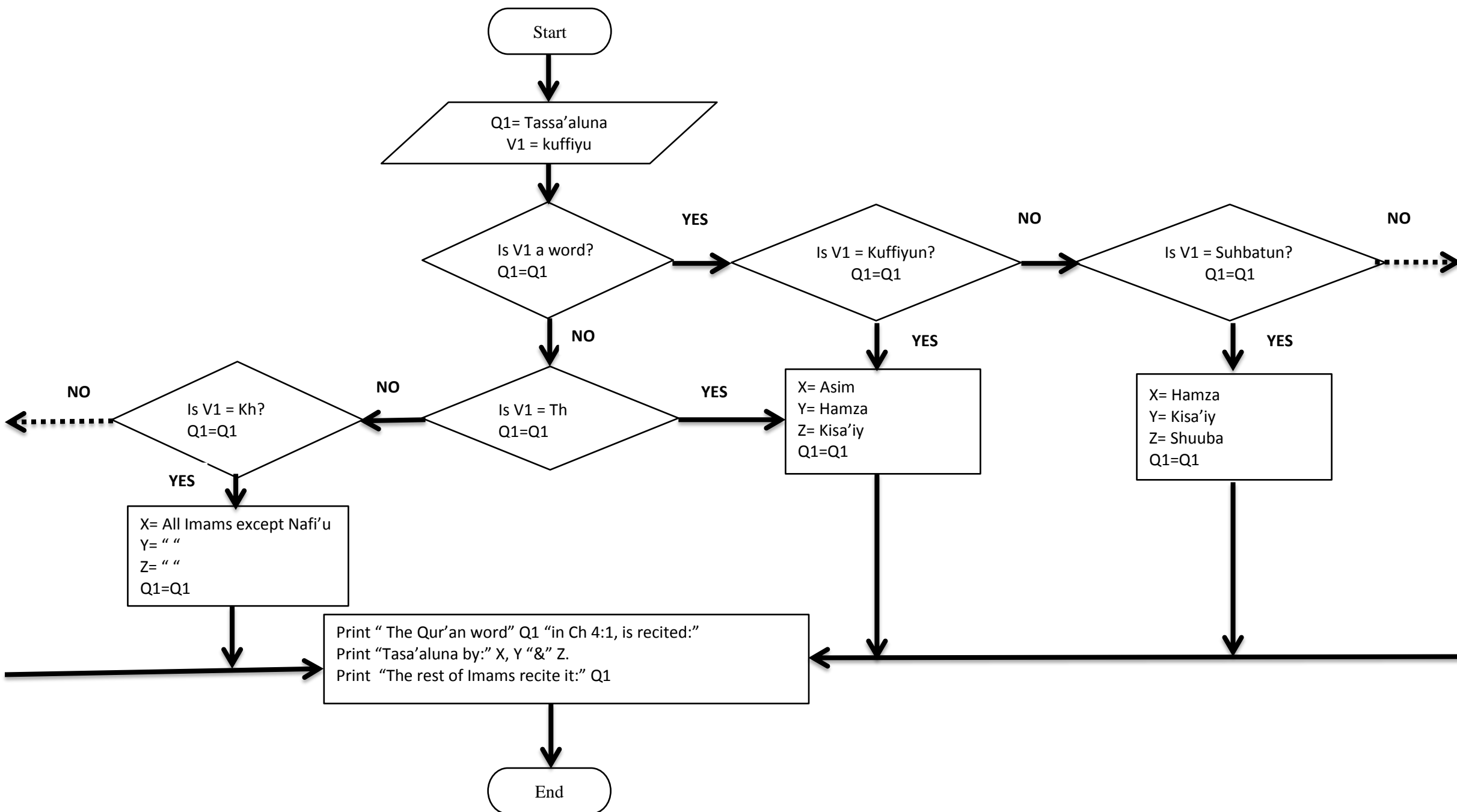


Figure 1: An example of Imam Shatibi's Flowchart for determining Qur'an recitations of the 7- Imams.

Unfortunately, some people thought that these seven Qira'at are the seven Haraf Recitations method collected by the Sahaba, these are the [Logics](#) of the 7-Haraf Recitations method, which some of you called [Quranic codices](#). Ten Qirā'at make "Seven" perfect [Haraf recitations](#) (I will discuss..., very soon).

Before people started rejecting the rest of Qira'at, Imam [Ibn Al-jazari](#) (1350-1429) published a book (a set of algorithm) as the book of Imam Shatibi. His book, called *Ad-Durrah*, described the Qira'at of three Imams, Viz:

1. Imam Abu Ja'afar. (His Students: Ibn Wardan & Ibn Jammaz)
2. Imam Ya'aqub. (His Students: Rauhun & Ruways)
3. Imam [Khalaf](#) (The Number 10) the first student/Transmitter of Hamza (see Table 6.1). (His Students: Ishaq & Idris)

"The Summarized 10 readers (Imams) and their Transmitters" is shown [here](#).

## CHAPTER SEVEN

### THE CHALLENGES IN THE QUR'ANIC SCIENCES.

Initially, when Qur'an was revealed, the disbelievers of Mecca disagree with the Prophet (P.B.U.H) about Qur'an. They claimed that, he (the messenger of Allah) invented the Qur'an:

5. Nay, they say: "These (revelations of the Qur'an which are inspired to Muhammad) are mixed up false dreams! Nay, he has invented it! Nay, he is a poet! Let him then bring us an *Ayah* (sign as a proof) like the ones (Prophets) that were sent before (with signs)!"

6. Not one of the towns (populations), of those which We destroyed, believed before them (though We sent them signs), will they then believe?

7. And We sent not before you (O Muhammad) but men to whom We inspired, so ask the people of the Reminder [Scriptures - the Taurat (Torah), the Injeel (Gospel)] if you do not know.

8. And We did not create them (the Messengers, with) bodies that ate not food, nor were they immortals, (Ch. [21:5-8](#))

The challenges experienced in the first three centuries of the Holy Qur'an include the difficulty of reading the text. The problem was solved by [Abul Aswad ad-Duali](#). By using dots, he made the [vowels](#) present in the text of the Holy Qur'an appeared visible for non-Arab to read.

Between 3<sup>rd</sup> and 9<sup>th</sup> centuries (901-1500 A.D) Many Scholars including; [Ibn Mujāhid](#), Dāniy, Shātibiy, Ibn Jazari, [Suyuti](#) etc. have contributed and solved a lot of challenges being faced by the Study of Quranic sciences.

Muslims believed fully with their Qur'anic recitations **Methods** and **Logics**. The most *challenging problem*, initiated by Jews and Christians, is about the

“Qur’anic codices” or “versions” as they always uttered. They use the history of third Qur’anic compilation and the word “codices” in trying to prove that Qur'an has versions & errors (which is wrong).

The unsolved challenge that gives room to nonbelievers hence saying words about Qur'an is the non-balanced (but balanced below!) explanation of “[The Seven Ahruf](#)” as reported in the Hadith. The generations that were better than us, tried their best to kick out the challenge (about 40 different efforts), but the time appointed by Allah (the Most high) was not during that era.

At this century, the century that they (Jews and Christian) intended to lessen (if not wipe out completely) the religion of Islam, by using freedom of speech-[debates](#), [campaigns](#), [forged website](#), [designed findings](#), etc.- Allah (the Most Seer) revealed their plotting and give us the explanation of “[The Seven Ahruf](#)” – the seven method of recitation worth considering!

Allah, the All-Wise, brought *Muhammad Ibn Ibrahim* to the world in the first year of 15<sup>th</sup> Century (Hijra), gave him from His treasure, sponsored him to read engineering (from first year of 21<sup>st</sup> Century), graduated him, gave him experience and finally tasked<sup>15</sup> him to reveal the plots of Jews and Christian (of the 21<sup>st</sup> Century) and to explain the term “Ahruf Sab’a”- The Seven (Ahruf) Method of Qur’an Recitation. Who plans better than Allah? None!

**Glorified and Exalted be He above all that which they associate as partners with Him!**

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15. On 21<sup>st</sup> July 1999 (10/04/1420), Muhammad bn Ibrahim seen in a dream: His friends came to him saying this Man told us that he is Prophet Muhammad (P.B.U.H). Muhammad Ibrahim observed that the man lacks some sign of Prophet (P.B.U.H). The man is young, black, without beard etc., therefore he told them “I am doubting”, he must not be Prophet Muhammad (S.A.W). The dream ended!

“The dream surprised me, but I just kept the date. It is now that I understood the dream is all about this book”. “During the writing of this book, on Sunday 19<sup>th</sup> March 2017 (20/06/1438), Qur’anic verses [3:60-71](#) were recited to me in a dream!”

We seek Allah’s mercy upon us and His forgiveness’.

## CHAPTER EIGHT

### THE RETURN OF AHRUF AS-SAB'A (THE 7-RECITATION METHODS)

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In this chapter, I will explain the initial **Haraf Recitations** learnt by the seven Companions of the messenger of Allah (P.B.U.H). Note that these Haraf recitations are the Masahif Usman (7 Qur'an distributed by Caliph Usman (R.A)).

I was guided and supervised by Allah (The Watchful, The All-Observing) - SWA- to come up with this book. (For details check pages 2 & 3 of the book: Al-intishāril Ahrufis Sab'a, ilal Qirā'āti war Ruwāyat).

In order to come up with Ahruf Sab'a, we must converge the [Ten Qira'at](#) successfully into seven groups. Imam Shātibī (in his poetry) described Imam of Qirā'at as Moon, so their students (transmitters) must be stars! Therefore I will use 10 Moons and 20 stars in my diagram that will converge/diverge the ten Qirā'at into/from the seven groups (7-Ahruf Method of Qur'anic recitation).

By taking many reasons<sup>16</sup> into consideration, the diagram below successfully converged the ten Qira'at into seven groups.

Each group is a Haraf! The members (Qirā'at) of any group follow uniform Qur'anic recitation method.

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<sup>16</sup>. Reasons which include Asanid of Qira'a, History, Usul of Riwayat etc.

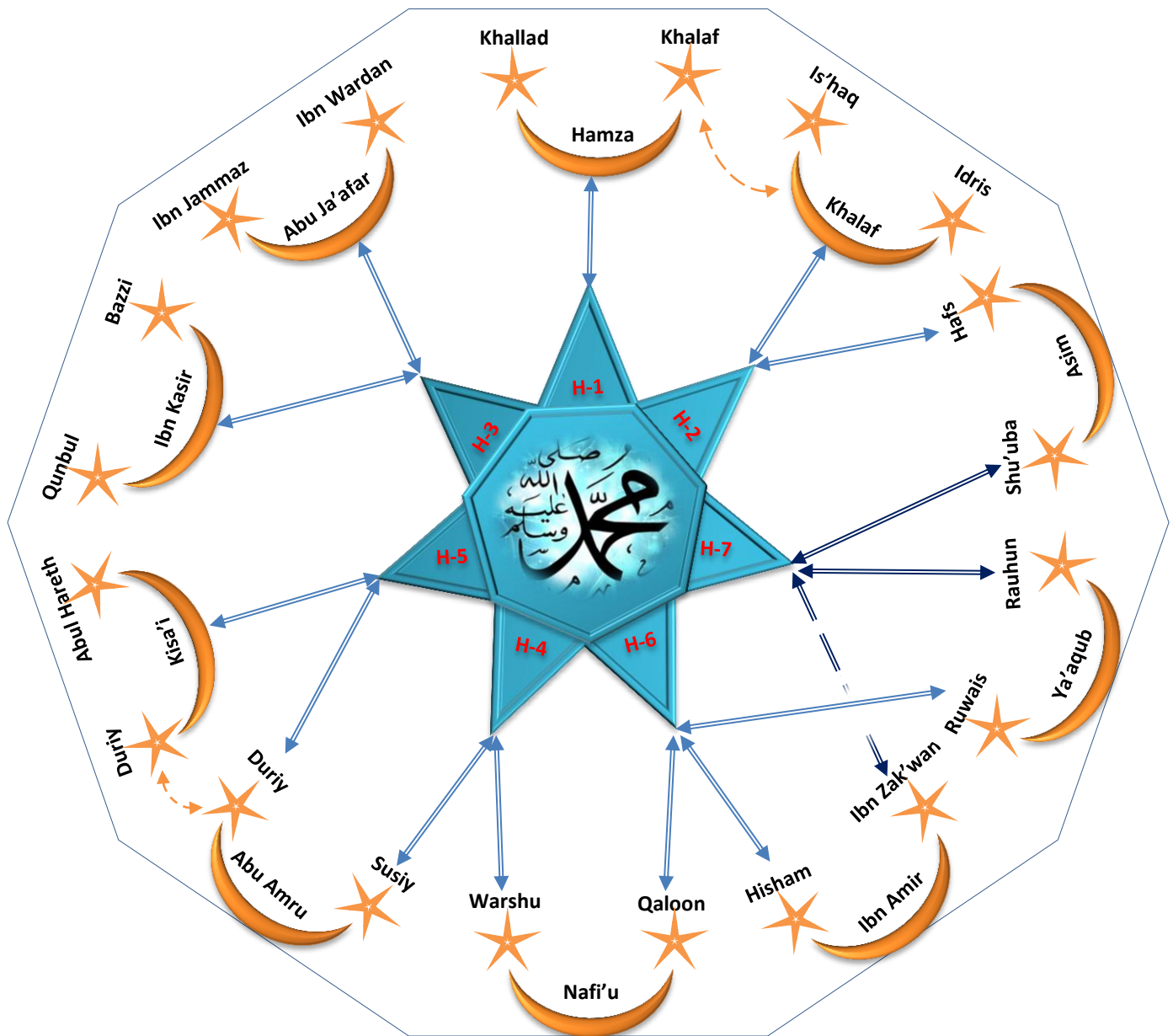


Fig. 8.1: The Convergence/Divergence of Haraf Recitation Methods.

1. Haraf one is called: **Haraf Aliyu bn Abi Talib** (R.A) which consist of the logics:

- a. Khalaf
- b. Khallad

Therefore you can say: “Khalaf logic of reciting Haraf Aliyu bn Abi Tallib”, etc.

2. Haraf two is called **Haraf Usman bn Affan** (R.A) which consist of the logics: Hafs, Is’haq & Idris.

3. Haraf three is called **Haraf Zayd bn Thabit** (R.A) which consist of the logics: Ibn Wardan, Ibn Jammaz, Bazzi & Qunbul

4. Haraf four is called **Haraf Ubai bn Ka’ab** (R.A) which consist of the logics: Warshu & Susiy

5. Haraf five is called **Haraf Abdullahi ibn Mas’ud** (R.A) which consist of the logics: Abul Hareeth, Duriy (from Abu Amru) & Duriy (from Kisa’i)

Duriy is a student (Transmitter) of two imams: Abu Amru and Kisa’i.

6. Haraf five is called **Haraf Abud Darda** (R.A) which consist of the logics:

- a. Qaloon
- b. Hisham
- c. Ruwais

7. Haraf five is called **Haraf Abu Musa al-Ash’ariy** which consists of the logics: Shu’uba, Ibn Zakwan & Rauhun.

1. Why was Qur'an revealed in seven Haraf recitations?
2. What are the primary (main) reasons of allowing the world to choose recitation from Haraf recitations?
3. What is in each Recitation Method?

Narrated by Ubayy bin Ka'b (R.A):

"The Messenger of Allah (Peace be upon him) met Jibra'il (Gabriel) and said: "O Jibra'il! I have been sent to an illiterate nation among whom are the elderly woman, the old man, the boy and the girl, and the man who cannot read a book at all." He said: 'O Muhammad! Indeed the Qur'an was revealed in seven modes."

(Jami`at-Tirmidhi Book 43 Hadith [2944](#))

It will be understood from this Hadith that seven method of recitation were revealed to overcome the difficulties in reading the Holy Qur'an.

Those that have difficulties (naturally) with their speaking, and thus affecting the recitation of Qur'an includes:

1. Old men and women (Sometimes due to their broken teeth)
2. Boys and Girls (Learning Speaking)
3. Stammer
4. Foreigners (illiterate nation)

It is He Allah (The Most High) that taught Adam (A.S) all the names (of everything) since the beginning of the world, and He is Allah that created those that have speech disorder. And Allah (The Most High) knows better, and gave them principles to be followed to read Qur'an as they speak. Therefore the principles of Haraf recitations are **special education manual**.



## CHAPTER NINE

### THE PRINCIPLES OF HARAF RECITATIONS

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Each one of the Haraf Recitation Method has rules (Usul Al-Qirā'a) to be followed so as to recite the Qur'an correctly. I will not discuss in details, the rules of Qirā'at, but few examples will be given, for you to understand!

#### 1. The Principles of Haraf Aliyu bn Abi Talib (R.A)

Haraf Aliyu bn Abi Talib is one of the seven Haraf Methods of reciting Qur'an. The logics of this recitation method includes the recitations of **Khalaf** (from Hamza) and **Khallad** (from Hamza also).

This Haraf Method is a set of logics that stammers follow and read Qur'an fluently. "Stammering" is the same as "stuttering". "Stammering" is more often used in the UK, Ireland and India. "Stuttering" is usual in the North America or Australia.

Stuttering, also known as **stammering** is a speech disorder in which the flow of speech is disrupted by involuntary repetitions and prolongations of sounds, syllables, words or phrases as well as involuntary silent pauses or blocks in which the person who stutters is unable to produce sound.

Usually, the syllables that bring repetitions and blocking of words start with "A" or "I". For example, stammering is likely to occur when reading:

*"The most authentic history"*

Than reading:

*"The history of the Holy Quran"*

Repetition may occur on the word “authentic”. If a stammer wants to read the first sentence fluently, he should pause at “**most**” before continuing. He should read: “**The most**” then “**authentic history**”. This is one of the rules of Haraf Ali bn Abiy Talib:

### Rule 1: Recitation with Pause:

A stammer reciter should pause (small) on the syllable “al” if the second syllable starts with “A” example: Al-Akhirah, Al-Ard, etc.

A stammer reciter should pause (small) on the syllable “shay” of the word “shay-an” (or written “shai’an”, shay-in, shai’in included.)

Example:

قُلْ فَمَنْ يَمْلِكُ لَكُمْ مِنْ أَلَلِهِ شَيْءًا إِنَّ أَرَادَ بِكُمْ ضُرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا

([48:11](#) Page 2)

### Transliteration:

Qul famay **y**amliku lakum minal lāhi sh**ai-an in** arada bikum dur**ran aw** arada bikum naf’a .

A stammer will read these verse (Portion) fluently, if he follows the rule-pauses at the green syllables.

Listen to the recitation [here](#).


### Translation:

Say: "Who then has any power at all (to intervene) on your behalf with Allah, if He intends you hurt or intends you benefit? Nay, but Allah is Ever All-Aware of what you do.

**RULE 2:**

Rule two, helps those that have [lisp](#)! A lisp, also known as sigmatism, is a speech impediment in which a person misarticulates sibilants ([s], [z], [ts], [dz]), ([ʃ], [ʒ], [tʃ], [dʒ]). These misarticulations often result in unclear speech.

[s], [z], are the major sibilants of lisp (each [type](#)). Rule 2 of this method allowed Qur'anic reciter to, uniformly, use [z] for both [s] and [z]. Example:

([1:6](#))  أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

**Transliteration:**

IHdinaz Zira-tdal mustaqiym

**Translation:**

Guide us to the Straight Way.

Other examples are associated with merging (Idgham):

- i. D (of Qad) should be merged with the beginning ([s], [z], [dð], [dz], [ʃ], [ð], [dʒ]) of words after it. Examples:

ج [dʒ] as in jet /dʒet/ → لَقَدْ جَاءَكُمْ رَسُولٌ

س [s] as in Sad /sɑ:d/ → قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَدِّلُكَ فِي زَوْجِهَا

ش [ʃ] as in ship /ʃɪp/ → قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرْنَهَا فِي ضَلَالٍ مُبِينٍ

ص /sɔ:z/ as in So as → وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِيَذَّكَّرُوا

ز [z] as in Zigzag /zɪgzæg/ → وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا

ذ [dz] as in Zoom /zʊm/ → وَلَقَدْ ذَرَأْنَا

ض [dð] as in dhal /dha:l/ (وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ)

ظ [ð] as in though /ðəʊ/ → فَقَدْ ظَلَمَ نَفْسَهُ

From 1<sup>st</sup> to the last:

**Laqad Je'a** when merged becomes **Laqaj Je'a**

**Qad Sami'a** when merged becomes **Qas Sami'a**.

**Qad Shagafa** when merged becomes **Qash Shagafa**. Etc.

Use the online [dictionary](#), type the words after “as in” (in examples above), to hear the underlined consonants pronunciations.

ii. “T” should be merged with the beginning Zh, S, Th, So, Z and J.

Example: The rule state that: pronouncing the phrase “*Exact Spellings*” is difficult for a stammer, so let him say “*Exas Spellings*” i.e. merge **T** of **Exact** to **S** of **Spellings** = “**Exacs spellings**” or “**Exas spellings**”.

iii. Quranic words Ha**L** and Ba**L**: L should enter words beginning with: **Th**, **S** and **T**. example:

(هَلْ تُؤَبِّدُ الْكَفَّارَ مَا كَانُوا يَفْعَلُونَ ﴿٦٦﴾)

(قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا)

(هَلْ تَرَىٰ) في سورتي الملك والحاقة

(فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا)

Example: Person having dysarthria must say “**Bat t** transfer unit” instead of “**Ball** transfer unit”. That’s how it is programmed in his brain. Therefore this recitation method is the study of the *language* pronunciation programmed in the brain of people having dysarthria, lisp and stammering.

iv. Consonants that are pronounced nearly should enter one another. Like: instead of “**Short Service**” stammer should say Sho**ss** **S**ervice.

**RULE 3: Rule of Ibdal (Replacement).**

Allah (The All-Knowing) replaced the words that block stammers with the easiest and nearest words. Example: The word **Al-Yasa'a** is replaced by **Laisa'a**, freely for the sake of stammers. Read it:

وَإِسْمَاعِيلَ وَالْيَسَعَ وَيُونُسَ وَلُوطًا ۖ وَكُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ ﴿٨٦﴾

(6:86 page 11)

**Transliteration:**

Wa Ismā'iyla wal **Laisa'a** wa Yūnusa wa Lū-ta,...

**Translation:**

And Isma'il (Ishmael) and Al-Yasa'a (Elisha), and Yunus (Jonah) and Lout (Lot), and each one of them We preferred above the 'Alamin (mankind and jinns) (of their times).

**RULE 3: Rule of Ibdal (Replacement) during stopping.**

This rule is applied to some words during stopping. This rule is very complex! A lot of scholars wrote books (in Arabic) about this rule. The easiest example of this rule is to say: Lākhirah instead of Ākhirah, and Shayya instead of Shai'a

If you hear the stopping sounds of this recitation method, it resembles the sound produce by partially dumb people. You may follow some of them below, by clicking the equivalent stoppings words (as they should be pronounced)

1. [Ulamāwu](#) instead of [Ulamā](#)
2. [lj-je-ya](#) instead of [iz-jā-ah](#)
3. [Fidā●h](#) instead of [Fidā'ah](#)
4. [Ah-wā-●hum](#) instead of [Ah-wā-a-hum](#).

These sounds (like the speech sound of partially dumb people) are produced by people having [Dysarthria](#). Dysarthria that has progressed to a total loss of speech is referred to as **anarthria**.

The red (dots) sibilants are called “Tas-hil” in science of Qira’at. Tashil is associated with speech disorder; therefore it is not an alphabet and doesn’t have any sign in other languages. We can only apply tashil when reading “Hamza (A)”. To read “A” with tashil, open your mouth and force air out, at the same time try to partially say A (don’t move your opened mouth!). Try “A-an-ta” the tashil should be on “an” we write it like this: A-●n-ta.

**Note:** Person with dysarthria should not try, his tas’hil is automatic. To Play (online) or download Qur’an recitation in this method, hence learn about dysarthria sounds, click [Khalaf an Hamza](#). Note that the reciter Sheik AbdurRasheed Sufi doesn’t have any speech disorder. It is the method that changed his recitation.

Qur'an pages (text) of this Haraf recitation is available @ [www.islamweb.com](http://www.islamweb.com)

These are some of the rules of this method. The Khallad logic of this method has almost equal rules with Khalaf logic. It is said to be for those that have partial speech disorder.

The Mushaf of this Method consist of two logics merged together as done by Caliph Usman (R.A). I published the simplified (5 pages) sample of this recitation method, if you may download (See Appendix C).

## **2. The Principles of Haraf Ubayyu bn Ka'ab (R.A)**

Haraf Ubayyu bn Ka'ab (R.A) is fourth of the Seven Haraf Methods of reciting Qur'an. The logic of this recitation method includes the recitations of **Warsh** (from Nafi’u) and **Susiy** (from Abu Amru). This Haraf Method is a set of logics suitable for old people, boys and girls.

### Logic 1: The Recitation of Warsh.

This logic is suitable for old men and women that have [Apraxia of speech](#). *Apraxia of speech* is a motor speech disorder. The messages from the brain to the mouth are disrupted, and the person cannot move his or her lips or tongue to the right place to say sounds correctly, even though the muscles are not weak. Apraxia can occur in conjunction with dysarthria (discussed above) or [aphasia](#) (language difficulties related to neurological damage). Apraxia of speech is also known as *acquired apraxia of speech*, *verbal apraxia*, and *dyspraxia*.

#### **Rule 1: Moderate reading.**

This method is associated with “approved slow recitation”. Most of the syllables (of Qur'an words) are recited with long stress (of five morae).

#### **Rule 2: Rule of Ibdal (Replacement).**

As explained in Rule 3 of Haraf Aliyu bn Abi Talib above, Ibdal (replacement) is associated with this Haraf. In this case, the rule is not during stopping. Al-ākhira is always recited **La**-khira. The “**La**” should be stressed up (5 morae). Double “a” is used to show prolonging of syllable when transliterating, thus: “**Laa**Khiraḥ” or **Lā**khiraḥ = **لَا** خِرَةٌ

There are a lot to be discussed in this particular rule. The discussions are beyond the scope of this book.

#### **Rule 3: Consonant attracts Vowel:**

Actually, the rule is called “*Naqalu harkat hamza ilas sākin qablaha*”. If a word ended with a consonant, and is followed by a word starting with vowel (a, i or u), the consonant must attract the vowel before they are recited. Example: Meaningful**L**idea.

White men read “Meaningful**Li**-dea” or “Meaningful-**Li**dea” (**Li** pronounced as lie). Now study the following:

s/n	Hafs recitation:	Warsh recitation: (with Reference to Hafs)	Comments
1	قَدْ أَفْلَحَ Qad af'laha	قَدْ أَفْلَحَ Qada f'laha = Qadaf'laha	"D" attracted the vowel of hamza (a). Image of hamza is left.
2	عَيْنِ ۚ اَنِيةِ Aynin āniya	عَيْنِ ۚ اَنِيةِ Ayni-nā niya	Vowel "a" is attracted by consonant "N" (N of Tanwin)
3	وَتَبَتَّلَ إِلَيْهِ Wa-tabattaL ilaihi	وَتَبَتَّلَ إِلَيْهِ Wa-tabatta-Li Laihi	"i" is attracted by "L"
4	مَنْ أُوتِيَ Man ūtiya	مَنْ أُوتِيَ Manū tiya	U is attracted by N

Table 9.1 Examples of Naqalu harkat hamza ilas sākin qablaha

#### Rule 4: Independent Vowel "a" inside a word should be changed to stress (2 morae elongation):

Consonant before the independent vowel should be observed first:

- \* If the consonant has "a" vowel, the independent vowel should be stress with "a" elongation. Example:

يَا جُوجَ وَمَا جُوجَ  
Ya'a-juja wa Ma'a-juja

In these two words, "a" (circled) is the independent vowel (Hamza with sukun). Before the independent vowel, we have Y and M consonants that both have "a" vowels. Therefore our independent vowel (a) should be changed to elongation (morae), thus the words should be pronounced: Yājuja wa Mājuja يَا جُوجَ وَمَا جُوجَ (Gog and Magog). See [18:90](#)



- \* If a consonant has "i" vowel, the independent vowel should be stress with "y" elongation. Example:

الذَّبُّ  
Zi ă-bu
الذِّيبُ  
Zi**y**bu

Zi a-bu becomes Zi**y**bu (Wolf). (See [12:14](#) Page 2)

- \* If the consonant has "u" vowel, the independent vowel should be stress with "w" elongation. Example:

مُؤَصَّدَةٌ  
Mu ă-sadah
مُؤَصَّدَةٌ  
Mu**w**-sadah

Mu a-sadah becomes Mu**w**-sadah, which is better to write M**ũ**sadah.

This logic has a lot of rules that, if followed, will ease old men and women Qur'an recitations (Pronunciations & Reading).

For boys and girls, this **method of recitation** solved their problems! The logic of **Susiy** is a solution for those that have [Childhood Apraxia of Speech](#) (CAS), DVD and [cluttering](#). Cluttering is a communication disorder characterised by a rapid rate of speech that may come out too fast without proper pronunciation and be somewhat erratic.

## Logic 2: The Recitation of Susiy.

This logic promotes fast recitation better than the whole logics of other methods. Most of the rules of this logic are derived from the previous logic (Warsh Logic), but it has some rules that differ from the rest of logics:

### Rule 1: Fluency improvement.

[Fluency](#) means the smoothness or flow with which sounds, syllables, words and phrases are joined together when speaking quickly.

Fluency is the property of a person or of a system that delivers information quickly and with expertise.

To improve your fluency, the rule states:

*Whenever you are to recite two Qur'anic words;*

- 1. Observe the last consonant of the first word, then the first consonant of the second word.*
- 2. Copy the image of the first consonant of the second word over the last consonant of the first one and*
- 3. Recite them*

Example:

فَالسَّابِقَاتِ سَبَقًا  
Fas-sābiqāti Sab'qā  
↓ ↓  
T S

Observe that the last consonant of first word is “T”, and the first consonant of the second word is “S”. Therefore, copy “S” and cover the “T” and then recite as follows:

فَالسَّابِقَاتِ **S** سَبَقًا  
Fas-sābiqā**S** Sab'qā

(Ch. 79, [Page 1](#))

“Fas-sābiqā**S** Sab'qa” is easier for children to recite. You may hear one of your children saying Khayl instead of Khair. It is this logic recitation!

وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ  
Wa innahū li hubbil khay**L** La-shadīd.

**And verily, he (disbeliever) is violent in the love of wealth.** (101:8)

**Note** that this rule is applicable, only, in the following situations:

s/n	If the last consonant of first word is:	And if the first consonant of the second word is:	Example:
1.*	ش	س	* إِلَى ذِي الْعَرْشِ سَبِيلًا
2.	ت	ط، س، ذ، ش، ض، ث، ز، ص، ظ، ج	e.t.c بِالسَّاعَةِ سَعِيرًا ﴿١١﴾
3.!	ن	ر، ل	فَلَمَّا تَبَيَّنَ لَهُ لَنْ نُؤْمِنَ لَكَ
4.	ب	م	وَيُعَذِّبُ مَنْ يَشَاءُ
5.	ر	ل	وَيَغْفِرْ لَنَا & رَسُولَ رَبِّكَ
6.!	د	ت، س، ذ، ش، ض، ث، ز، ص، ظ، ج	e.t.c عَدَدَ سِنِينَ
7*	ض	ش	* لِبَعْضِ شَانِهِمْ
8.	ث	ت، س، ذ، ش، ض	e.t.c حَيْثُ تُؤْمَرُونَ ﴿١٢﴾
9.	ذ	ص، س	مَا آتَخَذَ صَحْبَةً فَاتَّخَذَ سَبِيلَهُ
10*	ح	ع	* فَمَنْ زُحْزِحَ عَنِ النَّارِ
11	س	ز	* وَإِذَا النُّفُوسُ زُوِّجَتْ ﴿١٣﴾
	س	ش	** وَأَشْتَعَلَ الرَّأْسُ شَيْبًا
12	م	ب	with taf-khim الَّذِي عَلَّمَ بِالْقَلَمِ ﴿١٤﴾
13	ق	ك	وَخَلَقَ كُلَّ شَيْءٍ & لَكَ قُصُورًا
14.*	ج	ت	* ذِي الْمَعَارِجِ ﴿١٥﴾ تَعْرُجُ
	ج	ش	* أَخْرَجَ شَطْطَهُ

Table 9.2: Consonants that brings Fluency rule (Idgam)

\* = Appeared once in the Holy Qur'an.

\*\* = With Option of Izhar.

! = With condition

## Rule 2: Second rule of Fluency improvement.

In this rule, words (that improve fluency) are provided; the reader should use them (in his pronunciations) in appropriate places throughout the Qur'an.

Example:

s/n	Words in Quraish accent:	Similar word that improves fluency:	Comments:
1.	وَهُوَ Wa-Huwa	وَهُوَ waHwa	If you Pronounce the two, waHwa is easier.
2.	رَأْفٌ Ra-ūfun	رَأْفٌ Ra-ufun	/u:/ is shortened
3.	بِضَيْنٍ bi-dhanin / bɪ dðæni:n/	بِضَيْنٍ bi-zhanin / bɪ dðæni:n/	Zha (at the top) is easier to pronounce than dha.
4.	الْمَيْتِ Mayyiti	الْمَيْتِ Mai-ti	The delay in doubling "y" is omitted.

Table 9.3: Some of words that improve fluency and ease children's recitation.

## Rule 3:

As in Rule 4 of Warsh Logic (See page 42).

These are some of the rules associated with the Method of Ubayyu bn Ka'ab for Children & Old people.

## 3. The principles of Haraf Usman bn Affan (R.A)

Haraf Usman bn Affan is the Quraish accent that Qur'an initially was revealed with. This recitation method is considered the reference of Qirā'at. All coloured words and letters in other recitation methods are with reference to this method (Hafs logic); therefore this recitation method is free from coloured words. (Only for [tajwid](#) guide in some Masāhif).

The Method consists of three logics, viz: Hafs, Is'haq and Idris logics. Is'haq and Idris logics are, almost, **one logic**, and have some elements of other logic rules (to be discussed).

#### 4. The Principles of Haraf Zayd bn Thabit (R.A).

This recitation method consists of four logics from two Imams. Each imam (logics) has uniform rules.

This recitation method emphasizes the use of syntax. In [linguistics](#), **syntax** ([/'sin.tæks/](#)) is the set of rules, principles, and processes that govern the structure of [sentences](#) in a given [language](#), specifically [word order](#). The term *syntax* is also used to refer to the study of such principles and processes. The goal of many syntacticians is to discover the [syntactic rules](#) common to all languages.

Observe syntax from the following verses:

1.

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ ۖ يَقَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجَلَ فَتُوبُوا  
إِلَىٰ بَارِيكُمْ فَاقْتُلُوا أَنْفُسَكُمْ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِيكُمْ ۚ فَتَابَ عَلَيْكُمْ ۚ إِنَّهُ  
هُوَ الْتَّوَّابُ الرَّحِيمُ ﴿٥٣﴾

([2:53](#) Page 7)

2.

لَيْسَ عَلَى الْأَعْمَى  
 حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَلَا عَلَى أَنْفُسِكُمْ أَنْ تَأْكُلُوا  
 مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ  
 بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ  
 بُيُوتِ خَالَاتِكُمْ أَوْ مَا مَلَكَتُمْ أَوْ صَدِيقِكُمْ لَيْسَ عَلَيْكُمْ  
 جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةً  
 مِنْ عِنْدِ اللَّهِ مُبَرَكَةٌ طَيِّبَةٌ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ  
 تَعْقِلُونَ

3.

لِيُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَيَعَزَّزُوهُ وَيُوقِّرُوهُ وَيُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا

(Ch. 48:9 end of page 1)

4.

وَمَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ  
 وَلَا أَبْصَرُكُمْ وَلَا جُلُودُكُمْ وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ  
 وَذَلِكَ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرَدْتُمْ أَنْ تُصَبِّحْتُمْ مِنَ الْخُسْرَيْنِ

22. And you have not been hiding against yourselves, lest your ears, and your eyes, and your skins testify against you, but you thought that Allah knew not much of what you were doing.

23. And that thought of yours which you thought about your Lord, has brought you to destruction, and you have become (this Day) of those utterly lost! (Qur'an [Ch.41](#))

These examples appeared the same in all of the four logics, except that the logics of Abu Ja'afar are applying rule 4 of Warsh logic (see page 42). This signifies that Old people were not left behind in recitations with emphasis to syntax and [tarteel](#) (slow, measured rhythmic tones).

### Rule 1: passive voice sentence construction.

With references to Hafs recitation, almost all of the verses in this recitation method are constructed in [passive voice](#). Examples:

**Hafs recitation**- in active voice:

لَنْ تَنْفَعَكُمْ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ يَوْمَ الْقِيَمَةِ يَفْصَلُ بَيْنَكُمْ  
وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

Neither your relatives nor your children will benefit you (against Allah).  
[On the Day of Resurrection, He will judge between you.](#) And Allah is the All-Seer of what you do. (60:3)

**Haraf Zaid recitation (all logics)**- in passive voice:

لَنْ تَنْفَعَكُمْ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ يَوْمَ الْقِيَمَةِ يَفْصَلُ بَيْنَكُمْ  
وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

Neither your relatives nor your children will benefit you (against Allah). On the Day of Resurrection, you will be judged between yourself. And Allah is the All-Seer of what you do.

Example 2:

**Active voice**- Hafs recitation:

إِلَّا مَنْ تَابَ وَءَامَنَ وَعَمِلَ صَالِحًا فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا ﴿٦٠﴾

Except those who repent and believe (in the Oneness of Allah and His Messenger Muhammad), and work righteousness. Such will enter Paradise and they will not be wronged in aught. (19:60)

**Passive voice**- Haraf Zaid (all 4 logics) recitations:

إِلَّا مَنْ تَابَ وَءَامَنَ وَعَمِلَ صَالِحًا فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا ﴿٦٠﴾

Except those who repent and believe (in the Oneness of Allah and His Messenger Muhammad), and work righteousness. Such will be entered Paradise and they will not be wronged in aught. (19:60)

But because people enter Islam willingly- Allah never forced people to enter Islam, the following verse remained in active voice in all the seven Haraf (all logics) recitations.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿٦١﴾ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ﴿٦٢﴾

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَأَسْتَغْفِرْهُ ۖ إِنَّهُ كَانَ تَوَّابًا ﴿٦٣﴾



1. When comes the Help of Allah (to you, O Muhammad) against your enemies) and the conquest (of Makkah),
2. And you see that the people enter Allah's religion (Islam) in crowds,
3. So glorify the Praises of your Lord, and ask for His Forgiveness. Verily, He is the One Who accepts the repentance and forgives.

### Rule 2: The use of synonyms.

Arabic language has versatile objects' synonyms. A **synonym** is a word or phrase that means exactly or nearly the same as another word or phrase in the same language. Words that are synonyms are said to be **synonymous**.

With reference to Hafs recitation, synonymous words are used in this recitation. Not synonymous! Extreme close words and sentences are used.

Example 1:

- i. The use of **Grammatical Person**.

**Hafs recitation:**

إِنَّكَ لَا تُسْمِعُ الْمَوْتَى وَلَا تُسْمِعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ ﴿٨٢﴾

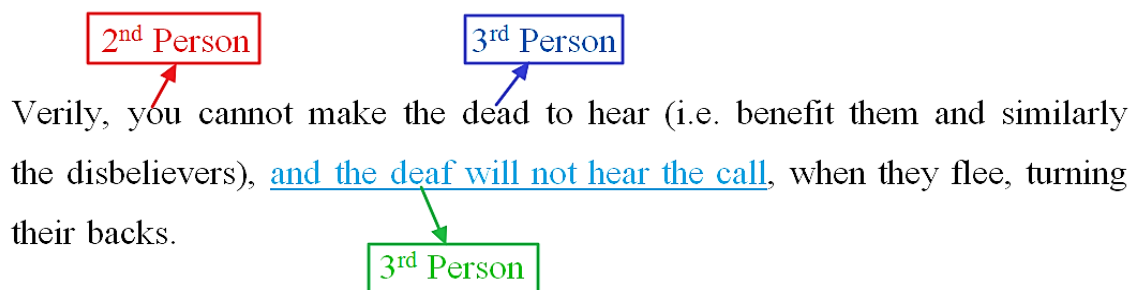
Verily, you cannot make the dead to hear (i.e. benefit them and similarly the disbelievers), nor can you make the deaf to hear the call, when they flee, turning their backs.

Diagram illustrating Grammatical Person:

- 2<sup>nd</sup> Person** (orange box) points to "you" in the first sentence.
- 3<sup>rd</sup> Person** (blue box) points to "they" in the first sentence.
- 2<sup>nd</sup> Person** (orange box) points to "you" in the second sentence.
- 3<sup>rd</sup> Person** (green box) points to "the deaf" in the second sentence.

**Haraf Zaid recitation:**

(27:82 P8) إِنَّكَ لَا تُسْمِعُ الْمَوْتَى وَلَا يَسْمَعُ الصُّمُّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ ﴿٨٢﴾



In this recitation, you have to know that “the deaf will not hear the call” has been told to the initial 2<sup>nd</sup> person! The conjunction “and” signified that!

You may download the 4-Logics recitations (Qur'an PDF) of this Haraf, one by one, by clicking:

1. [Ibn Wardan](#)
2. [Ibn Jammaz](#)
3. [Bazzi](#)
4. [Qunbul](#)

Example 2:

### Singulars as plural and plurals as singular

**Hafs recitation:** plurals as singular.

يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدًّا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ ﴿٢١:١٠٤﴾

And (remember) the Day when We shall roll up the heavens like a scroll rolled up for books, as We began the first creation, We shall repeat it, (it is) a promise binding upon Us. Truly, We shall do it.

**Haraf Zaid recitation:** Singular as singular:

يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِّ لِلْكِتَابِ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدًّا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ ﴿٢١:١٠٤﴾

And (remember) the Day when We shall roll up the heavens like a scroll rolled up for book, as We began the first creation, We shall repeat it, (it is) a promise binding upon Us. Truly, We shall do it.

Know that we have seven heavens. Each will be rolled up like a scroll rolled up of book. Therefore all of the heavens will be rolled up like a scroll rolled up for book. And a single parchment was considered a book.

### Rule 3: Recitation of Miracles letters with pauses.

Some Chapters of the Holy Qur'an are introduced with initial letters like "Qaf", "Alif-Lam-Meem, etc. Two logics, from Abu Ja'afar, pause after reciting each letter.

Note that: **Haraf Zaid bn Thabit** comes up with the science of grammar. It was this science that surprised unbelievers {"And (they) said: "Are we going to abandon our gods for the sake of a mad poet?"} (37:36)

And Allah revealed:

And We did not give Prophet Muhammad, knowledge of poetry, nor is it befitting for him. It is not but a message and a clear Qur'an. (36:69)

## 5. The Principles of Haraf Abdullahi ibn Mas'ud (R.A).

This recitation method consists of three logics. The logic of Abul-Hareeth and the two logics of Duriy (a logic from Kisa'iy & the other logic from Abu Amru). The logic of Duriy from Kisa'iy and the logic of Abul-Hareeth are to be treated together (even though some rules differ) because they emanated from the same Imam!

This Haraf recitation teaches you dialectology- studies of variations in language based primarily on geographic distribution and their associated features.

Dialectologists are ultimately concerned with grammatical, lexical and phonological features that correspond to regional areas. Thus they usually deal not only with populations that have lived in certain areas for generations, but also with migrant groups that bring their languages to new areas.

Therefore our first rule is associated with *words pronunciation* of People of Kufa and Palestine.

### Rule 1: The rule of Imālah and Taqlil:

Imālah is to pronounce a consonant (which has “a” vowel) as if the consonant has “ey” attached to it. Example: “Ra” is pronounced (with imālah) “**Rey**” /rei/ (as in ray of light).

On the other hand Taqlil is almost “half Imāla”. The sound of taqlil is heard when the vowel of a consonant is pronounced between the sound of “a” and “e”. Example: “Ra” is pronounced (with taqlil) “**Re**”

Several words of the Holy Qur'an are recited with Imālah (or Taqlil). Recitation with Imālah appeared in all of the seven Haraf recitations, including the Hafs logic of Haraf Usman bn Affan (it appeared once in Hafs logic in Ch.[11:41](#)).

Stopping on words ending with “T” (like Ā-khirat) with imālah is only associated with the logics emanating from Al-Kisa’iy (i.e logics Abul-Hareeth & Duriy 2). Ā-khirat is pronounced (with imāla) “Ā-khi-rey”. You can hear the stoppings (with imāla) on [Ā-khirat](#), [Qiyāmat](#), and [more](#).

Stopping with imāla is the dialect of Kufa (Iraq) and Palestine! Watch this [youtube](#) video.

**Note that:** The rest of logics stop with “h” example: Al-Qiyāmah, As- Salah.

## Rule 2: The rule of Imālatun Nas.

This rule is only applicable to Duriy of Abu Amru logic of this Haraf. Each Qur'an word “An-Nas” ending with the vowel “i” is read with imālah on the “N”. i.e “An-Nāsi” is recited “An-Nesi”.

## 6. The Principles of Haraf Abud Dardā (R.A).

The logics of this Haraf includes: Qaloon from Nafi, Hisham and Ruways.

Some rules of these logics were discussed. The rule of Ibdal during stopping (Rule 3) discussed in Haraf Aliyu bn Abiy Tallib is also applicable to Hisham logic. This signified that the logic is also associated with speech disorder people.

### Rule 1: Rule of Ibdal

Those that have [lisp](#) have problem in pronunciation of “As-Şirat” and therefore are allowed, in this recitation (logic of Ruways), to use “S” wherever the word “As-Şirat” appear. The rest of Ş are pronounced Z as in Rule 2 of Haraf Ali bn Abi Tallib (R.A): Example:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿١﴾ أَهْدِنَا  
 الصِّرَاطَ الْمُسْتَقِيمَ ﴿٢﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ  
 عَلَيْهِمْ ﴿٣﴾ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ  
 وَلَا الضَّالِّينَ ﴿٤﴾

Download Qur'an of this logic [here](#), the above verses are in the first page.

**Rule 2: Pronunciation of Alaihim**

“Alaihim” should be pronounced “Alaihum” (with condition!). Example is shown in rule one example (just before this rule).

**Rule 3: The rule of ish'mam of: Qīla, Ghīdha, Hīla, Sī'a, Jī'a & Sīqa.**

The words stated above are recited with ish'mam. Ish'mam of “Si” is to pronounce it “Sui” (as in sweep) or “Siu” (as in suite) Examples:

فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ

Qwee-la                      swee-y-@

**Note that:** Q is not pronounced (as in Quiz) Kwi, as in English language.

In each case, seek the assistance of an Islamic scholar near you. Examples:

1.	* سَيِّئَتْ بِهِمْ swee'a bihim	Refer to Qur'an Ch. <a href="#">29:33</a> (page 5 when open <a href="#">here</a> )
2.	وَسَيِّقَ wa sweeqa	Refer to Qur'an Ch. <a href="#">39:71</a> (page 9 when open <a href="#">here</a> )
3.	** وَجَائِءَ wa Ju'y'a	Refer to Qur'an Ch. <a href="#">39:69</a> (page 9 when open <a href="#">here</a> )
4.	*** وَحَيْلَ بَيْنَهُمْ wa huila bainahum	Refer to Qur'an Ch. <a href="#">34:54</a> (Last page when open <a href="#">here</a> )
5.	**** وَغَيْضَ الْمَاءِ wa GUI-dhal maa	Refer to Qur'an Ch. <a href="#">11:44</a> (page 6 when open <a href="#">here</a> )

\* Swee as in Sweet.

\*\* hui as in Huila.

\*\*\* Ju as in Judiciary

\*\*\*\* GUI as pronounced abbreviation of *Graphical User Interface* (GUI).

**Table 9.3: Ish'mam of Sī'a, Sīqa, Jī'a, Hīla, & Ghīdha.**

Hisham, Ruways, Abul Hareth and Duriy from Kisa'iy logics ish'mam all the words, but Ibn Zakwan excludes Qila, Ghi-dha & Jiy'a. Ibn Wardan, Ibn Jammaz, Qaloon and Warshu logics ish'mam only Siy'a (Siy'a & Siy'a@).

## 7. The Principles of Haraf Abu Musa al-Ash'ariy (R.A).

This is the seventh Haraf recitation method of the Holy Qur'an. It is recommended for elders that started losing their normal voice due to ages (problems with the muscles that help produce speech) or [neurological injury](#). The Haraf comprises of logics: Shu'uba, Ibn Zak'wan and Rauhun.

The logics of this Haraf have some rules of Haraf Ubay (for old people) and some rules of Haraf Usman bn Affan (referenced Haraf).

### Rule 1: The imālah of Shā'a & Jā'a.

Ibn Zak'wan logic, recite the word "Shā'a" and "Jā'a" with imālah as in recitation of Khalaf logic. i.e "Shā'a" is recited She'a and "Jā'a" is recited "Je'a". Example:

إِنْ شَاءَ اللَّهُ = in **she'** Allah = if Allah wills.

### Rule 2: Stopping at the end of some verses (or words), with "H".

There are plural words called "*Jam-u Muzakkar as-sālim*". When a reciter intended to stop at them, he should stop with "H". Example: Muslimin is Jam'u muzakkar as-salim. And should be recited "MusliminaH" when stopping.

**Note that** there is no colouring or sign for such stoppings! And the rule is only applicable to Rauhun and Ruways Logics (from Imam Ya'aqub).

### Rule 3: The Possessive Y and the Y of Object Pronoun.

In Arabic language, a word changes to possessive if Arabic y (ي) is attached to the end. (See [possessive affix](#), [Arabic](#)) Example:

Slaves ——— عِبَادِ

My Slaves ——— عِبَادِي

Similarly, in Arabic language, **niy** (نِـ) is used to indicate object pronoun when attached to the end of a verb. One can observe how the first person pronoun me serves a direct object.

Send **me** — فَأَرْسِلُونِـ

The symbol نِـ stands for y indicating the pronoun **me**. Writing the symbol is optional! If the symbol is written, then you should recite with it **else** you should shorten. Example:

فَأَرْسِلُونِـ      so send **me**      فَأَرْسِلُونِـ  
Fa arsilū**n**      Fa arsilū**niy**

The first “y” explained, is called “*yā’at al-idhāfa*” while the second Y that indicate object pronoun is called “*yā’at al-zawā’id*”.

The logic of Rauhun recites with fixation of *Yā’ātiz zawā’id*. Example:

فَمَا أَنْتَ بِمَلُومٍ ﴿٥٧﴾ وَذِكْرٌ فَإِنَّ الذِّكْرَىٰ تَنْفَعُ الْمُؤْمِنِينَ ﴿٥٨﴾ وَمَا  
خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِـ ﴿٥٩﴾ مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ  
وَمَا أُرِيدُ أَنْ يُطْعَمُوا ﴿٦٠﴾ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ  
﴿٦١﴾ فَإِنَّ لِلَّذِينَ ظَلَمُوا ذُنُوبًا مِّثْلَ ذُنُوبِ أَصْحَابِهِمْ فَلَا يَسْتَعْجِلُونَ  
﴿٦٢﴾ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمُ الَّذِي يُوعَدُونَ ﴿٦٣﴾

You may download this Qur’an ([Rauhun Logic Qur’an](#)) before we translate the above Verses.



**Translation:**

**55.** And remind (by preaching the Qur'an, O Muhammad) for verily, the reminding profits the believers.

**56.** And I (Allah) created not the jinns and humans except they should worship **Me** (Alone).

**57.** I seek not any provision from them (i.e. provision for themselves or for My creatures) nor do I ask that they should feed **Me** (i.e. feed themselves or My creatures).

**58.** Verily, Allah is the All-Provider, Owner of Power, the Most Strong.

**59.** And verily, for those who do wrong, there is a portion of torment like to the evil portion of torment (which came for) their likes (of old), so let them not ask **Me** to hasten on!

**60.** Then, woe to those who disbelieve (in Allah and His Oneness Islamic Monotheism) from (that) their Day which they have been promised (for their punishment)

(Ch. [51:55](#)-60)

The “y” for possessive and object pronoun may be used to show [direct](#) and [indirect speech](#). Consider the following verses:

1.

وَقَالَ مُوسَىٰ لِأَخِيهِ هَارُونَ أَخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ  
سَبِيلَ الْمُفْسِدِينَ ﴿١٤١﴾

([7:141](#))

2.

قَالَ رَبِّ إِنَّ قَوْمِي كَذَّبُونِ ﴿١١٧﴾

(26:117)

3.

قِيلَ ادْخُلِ الْجَنَّةَ صَلِّ قَالَ يَلَيْتَ قَوْمِي يَعْلَمُونَ ﴿٣٥﴾

(36:25)

4.

قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ﴿٥﴾

(71:5)

5.

وَقَالَ الرَّسُولُ يَرْبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا ﴿٣٠﴾

(25:30)

These are the Qur'anic verses that quoted Prophets (Moses, Noah, and Muhammad (Peace be upon them)) saying my people...

(I underlined the Arabic words "My People" in each verse)

The last verse (25:30) is recited in both direct and indirect speech. As shown above, it is written in direct speech (Allah knows better). It is recited in this manner only in the recitation of **Haraf Zayd bn Thabit** (R.A).

Haraf Zayd bn Thabit is Qur'an recitation form/method which is challenging the world of [linguistics](#)- [Grammar](#). Allah is challenging you (the disbelievers) to come up with a Chapter worth of recognition grammatically, and that with is suitable for [Applied linguistics](#) and [Speech-Language Pathology](#) studies:

And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'an) to Our slave (Muhammad Peace be upon him), then produce a *Surah* (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allah, if you are truthful.

But if you do it not, and you can never do it, then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers. ([2:23-24](#))

The Holy Qur'an came with the linguistics of the world. All fields of linguistics can be cited in the Holy Quran. Example:

s/n	Field of Linguistics	About the field	Contained in Qur'an (Haraf)	Examples:
1.	Semiotics	Study of sign processes (semiosis)	Zaid and other recitations.	Coloured words, etc.
2.	Language documentation.	Keeping of disappearing language	Ibn Mas'ud and other recitation methods	45 Arab and (some non-Arab) dialects are documented in the Holy Qur'an.
3.	Translation	Translation of spoken text across medium.	All recitation methods.	Qur'anic software, Audio (Mp3) etc.
4.	Biolinguistic	Study of biology & evaluation of language	All recitation methods.	* See verses ( <a href="#">2:31-33</a> ). It is written below this table.
5	Clinical linguistics.	Application of theory to the field of speech-language pathology.	At least one logic in any of the 7 recitations.	The rules of logics guiding the recitations of people that have speech disorder.
6.	Computational linguistics.	Linguistic Issues in a way that is "computer responsible"	All recitation methods.	Mathematics of the Qur'an and logics that can be executed. Also the science of pronunciation ( <a href="#">Tajwid</a> )
7.	Evolutionary linguistics.	Application of human evolution & evolution theory to the study of cultural evolution.	All recitation methods.	Modern evolutionary synthesis is moving back to Qur'anic explanations.
8.	Forensic linguistic	Investigate on style, language lexical use, etc. to provide evidence in courts of law (criminal cases)	All the seven recitation method.	* Verify the case ( <a href="#">49:6</a> ) * Ask for witnesses ( <a href="#">24:13</a> ) * Let them swear ( <a href="#">24:6</a> ) A lot..., on request! Ask @bamagaj

**Table 9.4: Fields of Linguistics (applied & discussed) by the Holy Qur'an.**

## The evaluation of language:

**30.** And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." They said: "Will You place therein those who will make mischief therein and shed blood, - while we glorify You with praises and thanks (Exalted be You above all that they associate with You as partners) and sanctify You." He (Allah) said: "I know that which you do not know."

**31.** And He taught Adam all the names (of everything), then He showed them to the angels and said, "Tell Me the names of these if you are truthful."

**32.** They (angels) said: "Glory be to You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise."

**33.** He said: "O Adam! Inform them of their names," and when he had informed them of their names, He said: "Did I not tell you that I know the *Ghaib* (unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?"

(Qur'an [2:30-33](#)).

Now show me **errors** in the Qur'an O you fools!

O people of the Scripture (Jews and Christians): "Why do you mix truth with falsehood and conceal the truth while you know?" ([3:71](#))

## CHAPTER TEN

# AECHEOLOGY AND THE HOLY QUR'AN

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Archeology is a reliable method of detecting past activities of a certain generation of any living creature.

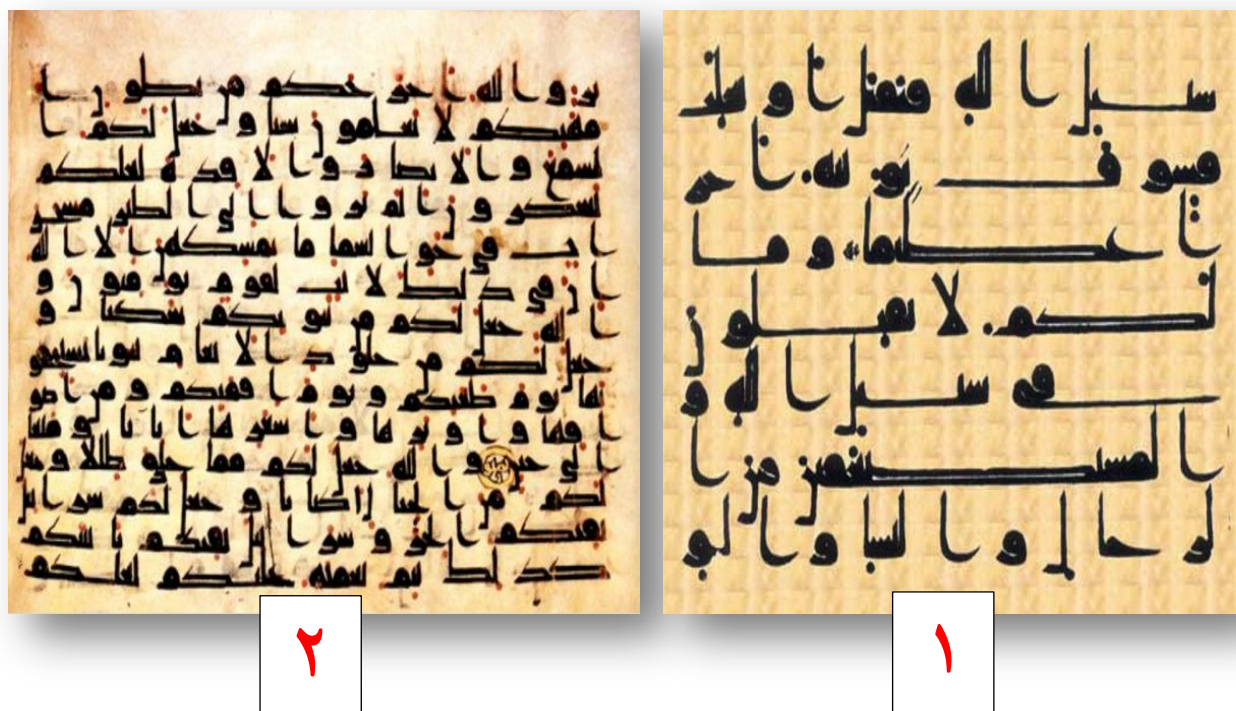
If Bible that preceded Qur'an has its archeological evidences, Qur'an should (suppose to) have more. Although the two religions claimed historical events as their archeological evidences (proves of their scriptures), we should restrict ourselves (in this book) to Qur'an's archeological evidences.

One may not waste much time to explain the remains of first generation (632 A.D) Qur'anic pages, not because it was spread on webpages or claimed found by **useless** carbon dating test, but because of uninterrupted history linking back to such century.

Nevertheless, the remains of Qur'anic pages were kept in Arabian Peninsula museums. Such pages should be carbon dated, not the 21<sup>st</sup> century written Folios.

A lot of Qur'anic pages were decorated (by Jews & Christian) with blood and then claimed it as "Mushaf of Usman". But ONLY undistorted Qur'anic pages MUST be accepted by Muslims.

Some undistorted Quranic pages (expectedly) of **Mushaf Imam Ali bn Abiy Tallib (R.A)** are displayed in some webpages. Below are some of the Qur'an pages:



صورة لأحد المصاحف المنسوبة إلى الإمام علي رضي الله عنه

Fig 10.1 Expected Qur'an pages of Mushaf Imam Ali (R.A)

This Qur'an pages were kept in Iraq and India. Follow the [link](#) for details.  
Now study the following:



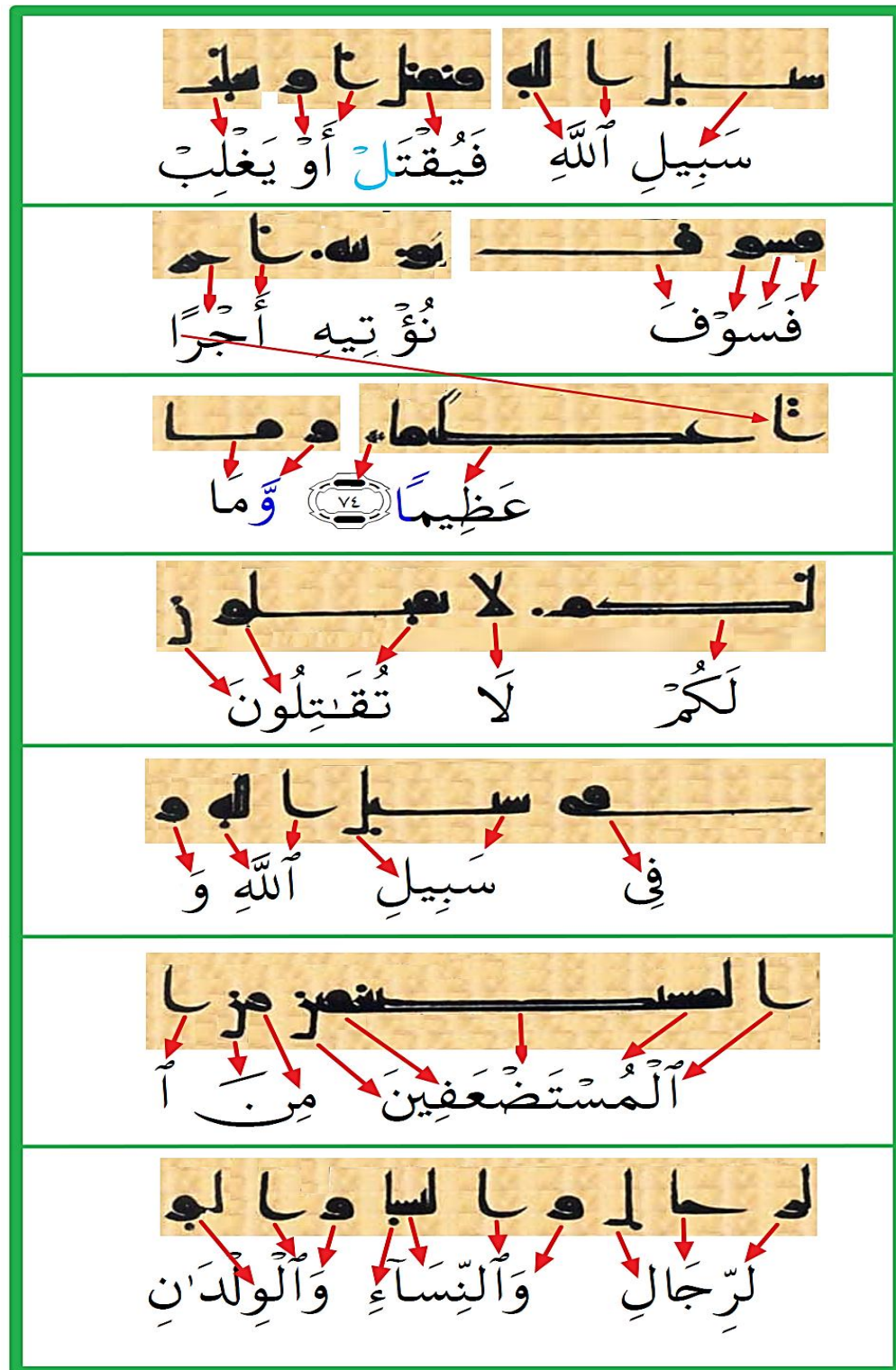


Fig 10.2: Translating the Mus'haf of Sahaba.

The second page is equivalent to the following text (Susi logic of Ubayyu bn Ka'ab Method of recitation):

إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٧٧﴾ وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ ۚ لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٨﴾  
 أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوْ السَّمَاءِ مَا يُمَسِّكُهُنَّ إِلَّا اللَّهُ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٧٩﴾  
 وَاللَّهُ جَعَلَ لَكُم مِّنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُم مِّنْ جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ ۚ وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَثْنَا وَمِئَةً إِلَى حِينٍ ﴿٨٠﴾ وَاللَّهُ جَعَلَ لَكُم مِّمَّا خَلَقَ ظِلَالًا وَجَعَلَ لَكُم مِّنَ الْجِبَالِ أَكْنَانًا وَجَعَلَ لَكُم سَرَابِيلَ تَقِيكُمُ الْحَرَّ وَسَرَابِيلَ تَقِيكُم بَأْسَكُمْ ۚ كَذَلِكَ يُتِمُّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ ﴿٨١﴾ ﴿سُورَةُ النَّحْلِ﴾

Fig 10.3: Verses decoded from Sahaba writings.

Below is another Qur'an page referred to as [Abbasit Qur'anic Folio](#) (9<sup>th</sup> to 10<sup>th</sup> Century). It was clearly written by possibly one of Tābi'un because of the dots (vowels) present in the writings.



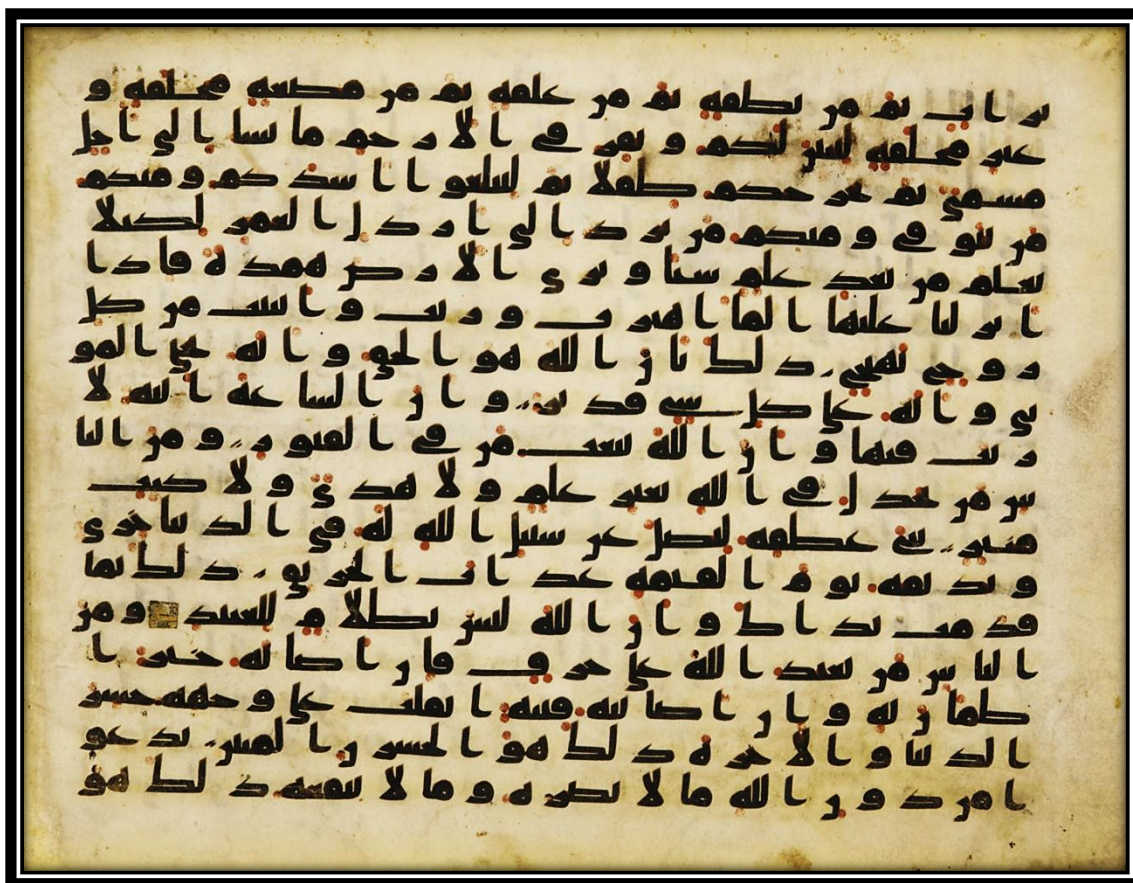


Fig 10.4: Abbasit Qur'anic Folio displaying the beginning of Ch. 22

### THE FAKE “OLDEST” QUR’AN FRAGMENTS OF BIRMINGHAM UNIVERSITY.

It was on the 22<sup>nd</sup> July 2015, The University of Birmingham announced the recognition of Qur’anic pages from its library!

*The pages of the Muslim holy text had remained unrecognized in the university library for almost a century.*

-Sean Coughlan, BBC Education correspondent.

The news can be read at [BBC News](#) web page, and can be watched @ [youtube](#).

Prof Thomas says “the dating of the Birmingham folios would mean it was quite possible that the person who had written them would have been alive at the time of the Prophet Muhammad”.

"The person who actually wrote it could well have known the Prophet Muhammad. He would have seen him probably, he would maybe have heard him preach. He may have known him personally - and that really is quite a thought to conjure with," he says.

These Birmingham folios are tremendous plots against Muslims and their religion. It is written intentionally on old parchment so as to deceive Muslims and later challenge them about the Qur'an.

Can you zoom in this Birmingham folios and count the cross (circled blue)? You may [download](#) fresh copy and circle the cross if you wish!

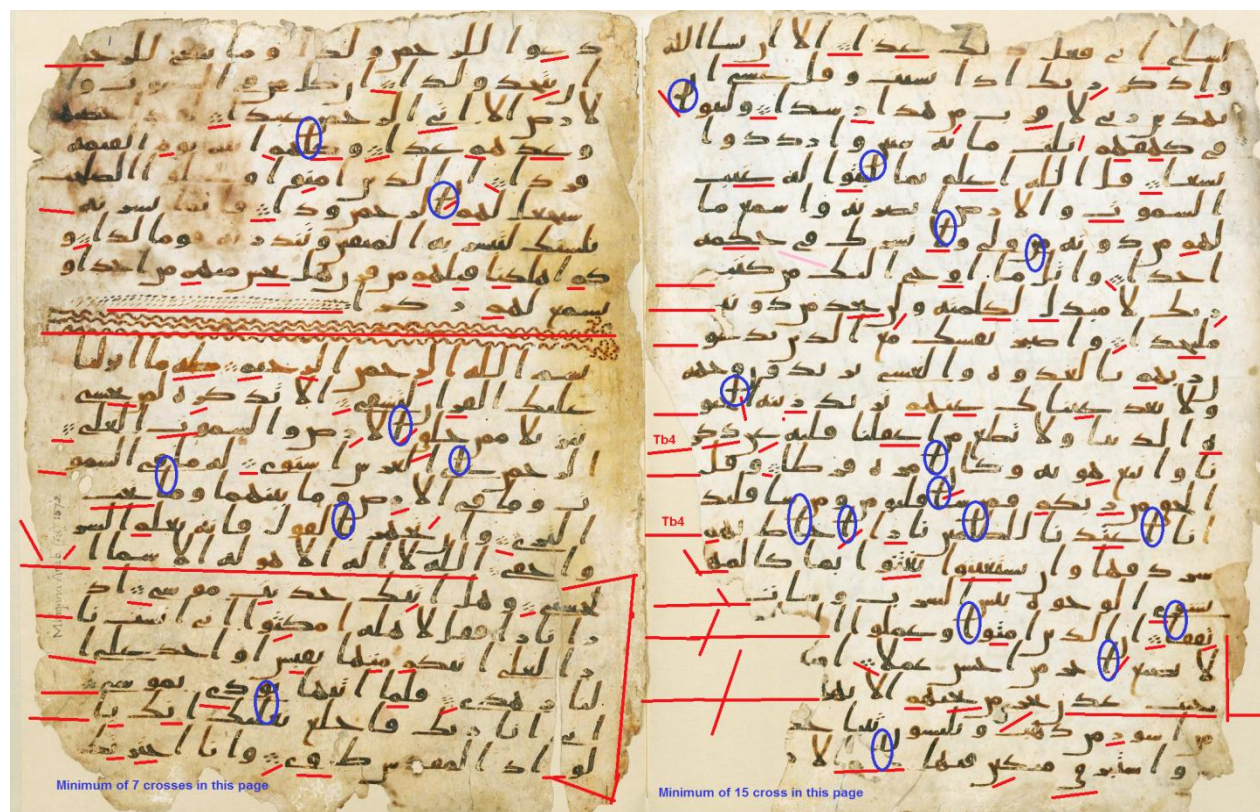


Fig 10.5: Several Crosses on the fake Birmingham University finding.

Not only had the crosses, all red lines showed you error in the writings. Qur'anic words never intersect with one another! Similarly they did not grasp the exact shapes of companions' writings. The companions' alphabets are as follows:



Fig. 10.6 Sahaba mode of writing.

A day after the announcement of Birmingham Folio, BBC News published the Historical [Origin of the Qur'an](#) written by *Behnam Sadeghi* of Stanford University. In the historical context, he indirectly abuse Muslims!

What I considered an abuse (abuse: use wrongly or improperly or excessively), from his [writing](#) are:

1. From the above, it is evident that Muslims have lived with a measure of diversity within an otherwise largely stable and uniform text since the beginnings of Islam.
2. While opposing opinions have always existed and persist today, the predominant view has been that the different versions and readings of the Koran that are traceable to early Islam all enjoy God's endorsement. This idea was embodied in the early statement that God revealed the Koran in multiple forms, and it was fleshed out **later** by authors such as the 15th-Century scholar, Ibn al-Jazari.
3. **New insights:**  
For many centuries, there has been a rich and sophisticated tradition of Koranic scholarship. However, it is in the nature of knowledge to evolve.
4. Researchers continue to test more and more manuscripts, many of them datable to the first century of Islam. All of this presents a pleasing prospect for Koranic scholarship.

What they always want to prove (to their followers) is that the Qur'an was politically written by Caliph Usman (R.A) and contains errors. They also think that Muslims countries sponsor Islamic Scholars...

As I am expecting the emanating of lies from Birmingham's Folio, some of them burst their lies prematurely! The heading reads:

**"Archaeologists Discover that Earliest Known Arabic Writing Was Penned by a Christian".**

Written by [Sam Bostrom](#), it was published on 21<sup>st</sup> March, 2016. [Read it!](#)

### WHAT DID THEY REALLY WANT?

They intend to put out the Light of Allah (i.e. the religion of Islam, Qur'an, and Prophet Muhammad (PBUH)) with their mouths. But Allah will complete His Light even though the disbelievers hate (it). –Qur'an.

## How do they [Stop Islam](#)?

They wrote as follows:

The way to stop Islam include admitting the truth, making a courageous decision, and taking overdue common sense measures. Here are the five steps to stop [Islam's spread](#) and aggression.

**First**, we need to stop pretending Islam is a Religion of Peace, debunk the false accusations of [Islamophobia](#), admit that we are at War Against Islam, and actually decide to stop it.

**Second**, we need to stop Islam flooding the West with fake refugees, as well as [Halal Meat](#), and block Muslim imams' access to our [public schools](#), college campuses, armed forces and prisons, just as we would block any other group with ties to Hitler.

**Third**, we need to recognize the spiritual nature of this war and arm ourselves accordingly: (Bible: *Ephesians 6:12-17* Quoted).

**Fourth**, we need to use "*the sword of the Spirit, which is the word of God*" to witness to Muslims in our schools, workplaces and neighborhoods, as well as in Muslim countries via online chats, websites, radio and cable/satellite programs, etc. and share the True Gospel of Jesus with them. Islam, which denies the atoning death, resurrection and deity of Christ, ultimately cannot be reconciled with Christianity. One or the other must give way. If Christians don't approach Muslims with the truth of the Bible, Islam will continue to advance across [Europe](#), [America](#) and beyond.

**Fifth**, we need to realize that Islam or any other religion cannot penetrate where the body of Christ is strong. The entry and spread of Islam in "Christian" regions indicate a spiritual void where religiosity has replaced the True Gospel; Islam's advance is not the cause but a symptom of spiritual decay in the regions affected. Christians must repent, return to and sharpen their sword of the Holy Spirit.

## THE SILENT WAR

If not because Allah (SWA) promised to protect His religion (Islam), Islam would have been wiped out on earth thousand years ago! Muslims are sleeping, enemies are planting bombs under the pillars of Islam (especially Tauhid- Kalimat Shahada).

Hundreds of websites are designed to, gradually, distort Muslims Iman. They pretended to be Muslims, hence publishing slightly distorted Islamic articles. They always try to plant doubts in the hearts of Muslims about the Qur'an (they always want to show errors), and encourage bid'a (Maulud, Valentine, Shi'a festivals etc.), why are they by the side of Ahl-bid'ah? Think twice! Before I list (to you) some of them, you may know them by their marks;

1. They rarely write "Allah" rather they write God. If they write Allah, they do not care to praise Him.
2. They hardly add on "Prophet Muhammad" or "Apostle of God" when referring to the Rasul (S.A.W).
3. They usually draw and embed cross (sign of Christianity) that cannot be easily detected and extracted from their rubbish sketches. Example:



<http://www.4theseekeroftruth.com/>

Below are some of the websites that deceive Muslims by corrupting Qur'an, Hadiths and History of Islam, hence propagating innovations among Muslims Ummah. Study them carefully!

1. [Islam.stackexchange](http://Islam.stackexchange.com): Why are Surat *al-Khal* and Surat *al-Hafd* not included in the Qur'an?

2. [Submission.org](#): We are happy to introduce our new version of Quran [Inspector](#). Observe! They write:

\*5:3: The ``meat" of the pig is prohibited, not the "fat." Anything that is not specifically prohibited in the Quran must be considered lawful. See 6:145-146.

Check all the verses you mastered and see how they corrupt the translation. Follow the evil translations [here](#)

3. [Answering Christianity](#): The Quran's "**errors**" (Christian Campaign)
4. [Wajibad](#): Corrupted history of Sahaba.
5. [Saying of the salaf](#): Campaign- Do not learn the language of non-Arabs- meaning: Learning Boko is haram!
6. [As-Sunnah foundation of America](#): All bullets in the page are cross.
  - a. Should We Celebrate [Mawlid](#) – the Prophet's (s) Birthday?
  - b. [Quranic Proofs](#) for Mawlid
  - c. Celebrating [Eid Miladu](#) 'n-Nabi (s) - Imam Jalaluddin as-Suyuti
  - d. [Dancing](#) for Joy for the **Prophet (s)**
  - e. [Graves](#) of Allah's Prophets in Masjid al-Haram
  - f. Permissibility of [calling](#) "ya Abdal-Qadir!"
  - g. The Battle of [Kerbala](#)
7. [Al-Ghunya](#) li-Talibi Tariq al-Haqq: words of our Supreme Helper [Ghawthuna'l-A'zam]..., the Light of Mankind and the Jinn...
8. Blogspot and pages:
  - a. [Which Koran?](#)
  - b. [Ibn Warraq Page](#): Islam Watch- Telling the truth about Islam.



c. [Daylight Atheism](#): Does the Koran Forbid the Killing of Non-Muslims?

9. [http://www.vexen.co.uk/religion/islam\\_untrustworthykoran.html](http://www.vexen.co.uk/religion/islam_untrustworthykoran.html)

10. <http://www.historyofjihad.org/quran.html>

These are some of the websites designed in order to, gradually, spoil the thinking of Muslims Ummah.

## CHAPTER ELEVEN

### LET'S UNDERSTAND ISLAM

---

You should rest your mind, think positively and understand Muslims and their Religions. Muslims loves disbelievers more than themselves! They are instructed to keep pointing “Hell fire” to disbelievers no matter how the risk is associated with the calling. Many Muslims (some of them Prophets) were assassinated when they contradicted their people.

This is the 21<sup>st</sup> century! Evaluation of Islam and Christianity are available, for you to be able to determine for yourself the religion which is acceptable to the modern mind.

**How do you solve the problem?** Our Creator is the same! Just find a silent time (preferably night) and pray. Use the phrase “Oh you the Creator of the world and its livings” ONLY. (In this case your prayer is neither that of Christianity nor Islam). Ask the creator to guide you and show you His approved religion that He will accept in the day of resurrection. That's all! It is simple; just try it before you sleep. Keep praying daily (in this way) until you are OK.

#### **What is it, really the difference?**

Belief in Christ has always been the essential point of difference between Christianity and other religions. According to Christianity, God Himself is trinity, and Buddha according to Buddhism.

On the other hand, Islam is calling people to the worship of One God as instructed in Bible: [Exodus 20:3](#) – the **first commandment**. (See also [Deuteronomy 5:7](#), [Mark 12:29](#))

The **second commandment** says: People should not build (engraved images) creatures and serve them (by [bowing down](#)). Any structure that will resemble something in heaven above, or in the earth beneath, or that *is* in the water under the earth, is prohibited! (It is an Idol) [Exodus 20:4-5](#)

Similarly Qur'an says:

"You worship besides God only idols, and you only invent falsehood. Verily, those whom you worship besides God have no power to give you provision, so seek your provision from God (Alone), and worship Him (Alone), and be grateful to Him. To Him (Alone) you will be brought back. ([29:17](#))

The **Third Commandment** says: You shall not take the name of the LORD your God in vain; for the LORD will not hold him guiltless that taketh his name in vain. ([Exodus 20:7](#), [Deuteronomy 5:11](#).)

So Exalted be God, the True King, none has the right to be worshipped but He, the Lord of the Supreme Throne! (Quran [23:116](#))

The **Fourth commandment** says: Keep the Sabbath day holy. ([Exodus 20:8-11](#), [Deuteronomy 5:12-15](#).).

The Sabbath was only made (strict) for those who disagreed (as to its observance); But God will judge between them on the Day of Judgment, as to their differences. ([Qur'an 16:124](#))

The **Fifth commandment** says: Honor your father and your mother. ([Exodus 20:12](#), [Deuteronomy 5:16](#), [Mark 10:19](#))

Qur'an says:

Thy Lord hath decreed that ye worship none but Him, and that ye be kind to parents. Whether one or both of them attain old age in thy life, say not to them a word of contempt, nor repel them, but address them in terms of honour. ([Quran 17:23](#))

The **Sixth Commandment** says: You shall not kill. ([Exodus 20:13](#), [Deuteronomy 5:17](#), [Mark 10:19](#))

And [recall] when We took your covenant (O ye Children of Israel), [saying], "Do not shed each other's blood or evict one another from your homes." Then you acknowledged [this] while you were witnessing. ([Quran 2:84](#))

Qur'an added:

1. **Kill not your children** for fear of want: We shall provide sustenance for them as well as for you. Verily the killing of them is a great sin. ([17:31](#))
  2. **Nor take life** - which God has made sacred - except for just cause. And if anyone is slain wrongfully, we have given his heir authority (to demand [qisas](#) or to forgive): but let him not exceed bounds in the matter of taking life; for he is helped (by the Law). ([17:33](#))
  3. On that account: We ordained for the Children of Israel that **if any one slew a person** - unless it be **for murder** or for spreading mischief in the land - **it would be as if he slew the whole people**: and if any one saved a life, it would be as if he saved the life of the whole people. Then although there came to them Our messengers with clear signs, yet, even after that, many of them continued to commit excesses in the land. ([5:32](#))
  4. O ye who believe! Eat not up your property among yourselves in vanities: But let there be amongst you Traffic and trade by mutual goodwill: **Nor kill (or destroy) yourselves**: for verily God hath been to you Most Merciful! ([4:29](#))
- (**War** has its rules: [2:190-194](#))

The **Seventh Commandment** says: You shall not commit adultery. ([Exodus 20:14](#), [Deuteronomy 5:18](#), [Mark 10:19](#))

Qur'an says:

Nor come nigh to adultery: for it is a shameful (deed) and an evil, opening the road (to other evils). ([17:32](#))

The **Eighth Commandment** says: You shall not steal. ([Exodus 20:15](#), [Deuteronomy 5:19](#), [Mark 10:19](#)).

Qur'an says:

O Prophet! When believing women come to thee to take the oath of fealty to thee, that they will not associate in worship any other thing whatever with God, **that they will not steal**, that they will not commit adultery (or fornication), that they will not kill their children, that they will not utter slander, intentionally forging falsehood, and that they will not disobey thee in any just matter,- then do thou receive their fealty, and pray to God for the forgiveness (of their sins): for God is Oft-Forgiving, Most Merciful. ([60:12](#))

The **Ninth Commandment** says: You shall not bear false witness against your neighbor. ([Exodus 20:16](#), [Deuteronomy 5:20](#), [Mark 10:19](#)).

Qur'an says:

O ye who believe! stand out firmly for justice, **as witnesses** to Allah, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor: for Allah can best protect both. **Follow not the lusts (of your hearts), lest ye swerve**, and if ye distort (justice) or decline to do justice, verily Allah is well-acquainted with all that ye do. ([4:135](#))

The **Tenth Commandment** says: You shall not covet your neighbour's house, you shall not covet your neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is your neighbour's. ([Exodus 20:17](#), [Deuteronomy 5:21](#), [Mark 12:31](#)).

Qur'an says:

Serve God, and join not any partners with Him; and **do good- to** parents, kinsfolk, orphans, those in need, **neighbours** who are near, neighbours who are strangers, the companion by your side, the wayfarer (ye meet), and what your right hands possess: For Allah loveth not the arrogant, the vainglorious;- ([4:36](#))

These Ten Commandments were summarized in three Verses of the Holy Qur'an- (6:151, 6:152 and 6:153) as you can see below. **Note that** it is *Yusuf Ali's* translation which you may add if you follow the verses links. **Observe!** Bible Commandment number(s) is/are placed appropriately under equivalent Qur'an prohibitions:

Say: "Come, I will rehearse what Allah hath (really) prohibited you from":

Join not anything as equal with Him; be good to your parents; kill not your children on a plea of want;- We provide sustenance for you and for them;- come not nigh to shameful deeds Whether open or secret; take not life, which Allah hath made sacred, except by way of justice and law: thus doth He command you, that ye may learn wisdom.

([6:151](#))

And come not nigh to the orphan's property, except to improve it, until he attain the age of full strength; give measure and weight with (full) justice;- no burden do We place on any soul, but that which it can bear;- whenever ye speak, speak justly, even if a near relative is concerned; and fulfill the  
covenant of Allah: thus doth He command you, that ye may remember.

(6:152)

Verily, this is My way, leading straight: follow it: follow not (other) paths:  
 they will scatter you about from His (great) path: thus doth He command  
 you, that ye may be righteous.

(6:153)

O you who have been given the Scripture (Jews and Christians)! Believe in what We have revealed (to Muhammad) confirming what is (already) with you, before We efface faces (by making them like the back of necks; without nose, mouth, eyes, etc.) and turn them hindwards, or curse them as We cursed the Sabbath-breakers. And the Commandment of Allah is always executed. (Qur'an [4:47](#))

These summarized (rehearsed) Commandments are ten! Let's number them as we read the verses.

[6:151](#): Say: "Come, I will rehearse what Allah hath (really) prohibited you from":

1. Join not anything as equal with Him;
2. be good to your parents;
3. kill not your children on a plea of want;- We provide sustenance for you and for them;-
4. come not nigh to shameful deeds. Whether open or secret;
5. take not life, which Allah hath made sacred, except by way of justice and law:  
thus doth He command you, that ye may learn wisdom.
6. ([6:152](#)): And come not nigh to the orphan's property, except to improve it, until he attain the age of full strength;
7. give measure and weight with (full) justice;- no burden do We place on any soul, but that which it can bear;-
8. whenever ye speak, **speak justly**, even if a near relative is concerned;
9. and fulfill the covenant of Allah:  
thus doth He command you, that ye may remember.
10. ([6:153](#)): Verily, this is My way, leading straight: **follow it:**  
**follow not (other) paths:** they will scatter you about from His (great) path:  
thus doth He command you, that ye may be righteous.

[6:154](#): Moreover, We gave Moses the Book, completing (Our favour) to those who would do right, and explaining all things in detail,- and a guide and a mercy, that they might believe in the meeting with their Lord.

[6:155](#): And this (Qur'an) is a Book which We have revealed as a blessing: so follow it and be righteous, that ye may receive mercy:



## CHAPTER TWELVE

### THE GOSPEL OF QUR'AN-TORAH LETTERS.

---

The God (Allah) that sent Prophet Moses (with Torah) to the children of Israel is the same Allah (SWA) that sent Prophet Muhammad (P.B.U.H) with Qur'an to the whole world.

The Qur'an is comprised of all descriptions that you may think! The verses of the whole scriptures preceding the Qur'an can be found in the Qur'an! Torah (or Gospel) verses that cannot be found discussed in the Qur'an are said to be added. Bible verses (including Old Testament and Versions) that Qur'an challenges are said to be wiped or distorted or translated with little understanding.

Let us start with Torah letters. Torah letters are letters in the Bible that cannot be explained further! Nobody in the world has the knowledge to explain about their appearance (reason) in the Holy Bible (unless if he will tell you lie, or just Hebrew letters), they are not just Hebrew letters! Their explanations in the book "[\*The Gospel of Numbers and letters in scripture\*](#) (by Darren R. Kelley)" are baseless. Some Christian thought they are just there hence they omitted them from their Bible (I will show you now).

Can you please open [Psalms 119](#)?

- Verse [1](#) started with the word **ALEPH**.
- Verse [9](#) started with the word **BETH**.
- Verse [17](#) started with the word **GIMEL**.
- Verse [25](#) started with the word **DALETH**.

- Verse [33](#) started with the word **HE**.
- Verse [41](#) started with the word **VAU**.
- Verse [49](#) started with the word **ZAIN**.
- Verse [57](#) started with the word **CHETH**.
- Verse [65](#) started with the word **TETH**.
- Verse [73](#) started with the word **JOD**.
- Verse [81](#) started with the word **CAPH**.
- Verse [89](#) started with the word **LAMED**.
- Verse [97](#) started with the word **MEM**.
- Verse [105](#) started with the word **NUN**.
- Verse [113](#) started with the word **SAMECH**
- Verse [121](#) started with the word **AIN**
- Verse [129](#) started with the word **PE**
- Verse [137](#) started with the word **TZADDI**
- Verse [145](#) started with the word **KOPH**
- Verse [153](#) started with the word **RESH**
- Verse [161](#) started with the word **SCHIN**
- Verse [169](#) started with the word **TAU**

Click [here](#) to see the page that omitted the letters! Why did they omit them?

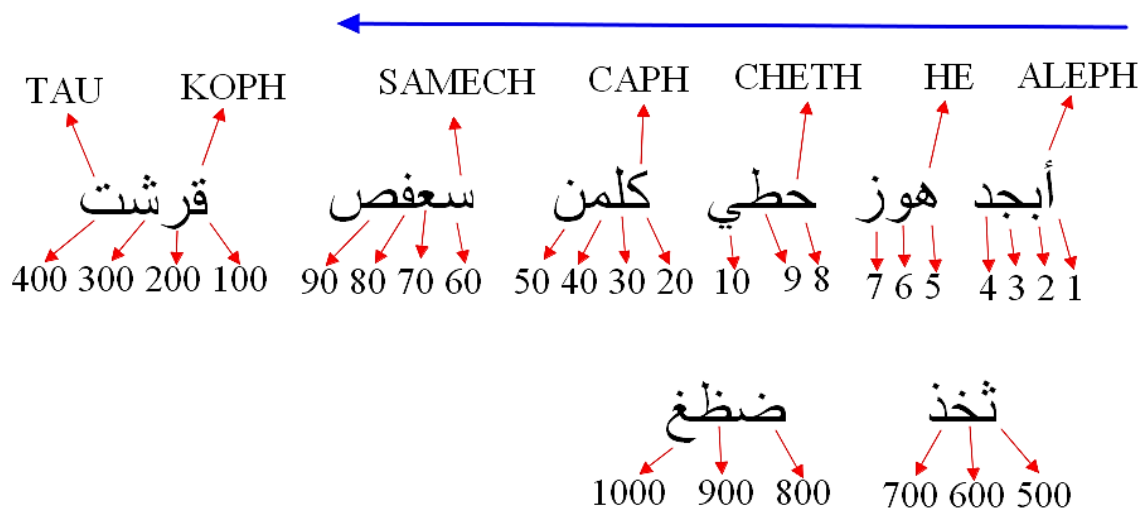
Study the following table:

S/N	TORAH LETTERS:	ARABIC EQUIVALENT:	ENGLISH EQUIVALENT:	ARABIC PRONOUNCIATION:
1.	ALEPH	أ	A	Alif
2.	BETH	ب	B	Ba'un
3.	GIMEL	ج	J	Jimun
4.	DALETH	د	D	Dalun
5.	HE	ه	H	Ha /hæ/ –as in Harm
6.	VAU	و	W	Wau –as in VauWau (dog bark)
7.	ZAIN	ز	Z	Za'yn –as in Ze
8.	CHETH	ح	h	ha/hæ/ –as in half
9.	TETH	ط	Ta	Ta
10	JOD	ي	Y	Ya /jæ/ –as in Yam
11	CAPH	ك	K	Kaf
12	LAMED	ل	L	Lam /læ/ –as in Lamp
13	MEM	م	M	Mim
14	NUN	ن	N	Nun
15	SAMECH	س	S	Sin
16	AIN	ع	Ain	Ain
17	PE	ف	P	Fa /fæ/ –as in far
18	TZADDI	ص	Ṣ	Sod/so:d/ –as in sword
19	KOPH	ق	Q	Qaf
20	RESH	ر	R	Ra /ræ/ –as in Ram
21	SCHIN	ش	Sh	Shin /ʃi:n/ –as in Ship
22	TAU	ت	T	Ta'u

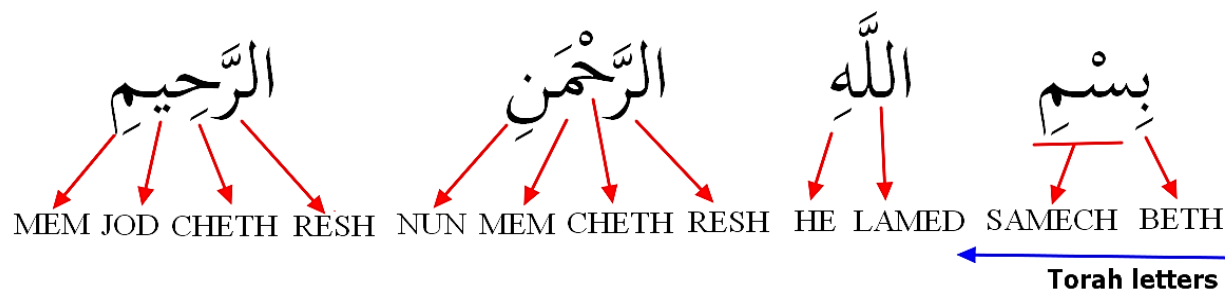
Table 11.1: Torah Letters and its equivalent English and Arabic Alphabets.

**Note that** Torah letters are not intended (in the Bible) to represent just Arabic letters, even though the letters are being used (since thousand years ago) by Arabians for listing and calculations.

Below is the “*hundred-Tenth-Unit*” of the Torah letters:



Why do some of the Torah letters differ in pronunciations? This is because they were revealed with Qur'anic pronunciations! As in:



If we (mirror) arrange them, from left to right, they can be read:

BETH-SAMECH LAMED-HE RESH-CHETH-MEM-NUN RESH-CHETH-Y-MEM

Simplified to:

BETH-SAMECH LAM-HE RE-CH-MEM-NU RE-CH-Y-M

The correct recitation is:

BIS-MIL LĀHI RAH-MĀNU RA-HI-Y-M

Torah letters are revealed in speech disorder recitation (Haraf). Study the following:

### 1. Chapter 20:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

طه مَا أَنزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى ۖ إِلَّا تَذَكُّرٌ لِّمَن يَخْشَى ۚ

Torah equivalent → TETH-HE  
English transliteration (Kalaf recitation) → TE-HE

### 2. (19:1)

Torah equivalent → CAPH-HE-YE-AIN-ZAD  
English transliteration → KAF-HE-YE-AIN-SAD  
(Shuuba's recitation)

كَيْعَصَ

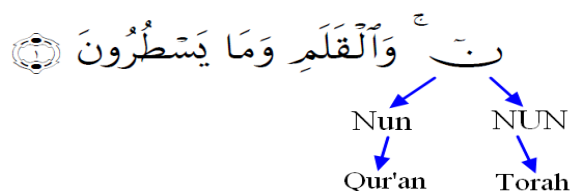
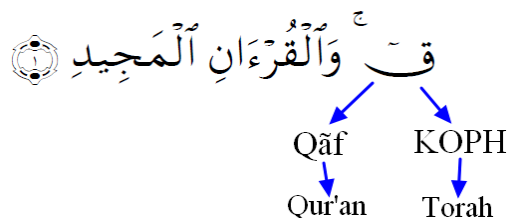
CAPH = KAF (Refer to page 60: [The Gospel of Numbers and letters in scripture](#))

Sad is pronounced Zad by people with Lisp (Rule 2, page 37).

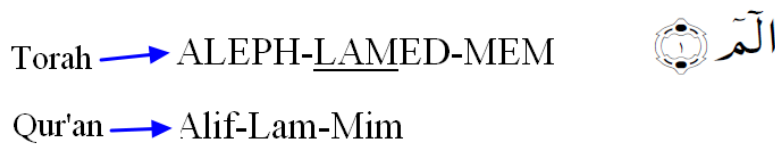
Prophet Musa (Moses) A.S, whom Torah was revealed to him, has speech disorder (problem)! It was revealed in the Qur'an ([20:27](#)):

(Moses) said: "O my Lord! expand me my breast; "Ease my task for me; "And remove the impediment from my speech, "So they may understand what I say:

**In the Holy Qur'an**, Torah letters occurred in different combinations (sometimes occur alone). They are called Huruf Muqatta`at (abbreviated letters) which seem separate from each other; i.e. they do not form an apparently (known) meaningful word. Example:

1. Chapter 68.2. Chapter 50.

KOPH = QOP (Refer to page 88: [The Gospel of Numbers and letters in scripture](#))

3. Chapter 2.4. Chapter 11.

الرَّ تِلْكَ ءَايَاتُ الْكِتَابِ الْحَكِيمِ ﴿١﴾

Alif-Lam-**Re** ﴿١﴾

ALEPH-LAMED-**RESH**

5. Chapter 42

حَمَّ عَسَقِ ﴿٢﴾

He-Mim ﴿٢﴾ Ain-Sin-Qaf ﴿٢﴾

**CHETH**-MEM AIN-SEMECH-QOP

CHETH and HETH are closely related to **He**, the difference comes in sound  
(See [The Gospel of Numbers and letters in scripture](#): Page 50)

O ye People of the Book! believe in what We have (now) revealed, confirming what was (already) with you, before We change the face and fame of some (of you) beyond all recognition, and turn them hindwards, or curse them as We cursed the Sabbath-breakers, for the decision of Allah Must be carried out. (Qur'an [4:47](#))

## QURAN CONFIRMS PRECEDED SCRIPTURES.

### 1. Qur'an says:

To those who reject Our signs and treat them with arrogance, no opening will there be of the gates of heaven, nor will they enter the garden, until the camel can pass through the eye of the needle: Such is Our reward for those in sin. ([7:40](#))

#### Thus further explained & confirmed:

It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. ([Mark 10:25](#))

“And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.” ([Matt 19:24](#))

### 2. Qur'an says:

One Day We will ask Hell, "Art thou filled to the full?" It will say, "Are there any more (to come)?" ([50:30](#))

#### Thus further explained & confirmed:

“The grave; and the barren womb; the earth *that* is not filled with water; and the fire *that* saith not, *It is enough.*” ([Proverbs 30:16](#))

**3. Qur'an says:**

And they will cry: "O Malik (Keeper of Hell)! Let your Lord make an end of us." He will say: "Verily you shall abide forever." ([43:77](#))

**Thus further explained & confirmed:**

"And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them." ([Revelation 9:6](#))

**4. Qur'an says:**

It is only the Evil One that suggests to you the fear of his votaries: Be ye not afraid of them, but fear Me, if ye have Faith. ([3:175](#))

**Thus further explained & confirmed:**

But I will forewarn you whom ye shall fear: Fear Him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear Him. ([Luke 12:5](#))

**5. Qur'an says:**

[7:194](#) Verily those whom ye call upon besides Allah are servants like unto you: Call upon them, and let them listen to your prayer, if ye are (indeed) truthful!

[7:195](#) Have they feet to walk with? Or hands to lay hold with? Or eyes to see with? Or ears to hear with? Say: "Call your 'god-partners', scheme (your worst) against me, and give me no respite!

[7:196](#) "For my Protector is Allah, Who revealed the Book (from time to time), and He will choose and befriend the righteous.

[7:197](#) "But those ye call upon besides Him, are unable to help you, and indeed to help themselves."

[7:198](#) If thou callest them to guidance, they hear not. Thou wilt see them looking at thee, but they see not.



7:199 Hold to forgiveness; command what is right; But turn away from the ignorant.

7:200 If a suggestion from Satan assail thy (mind), seek refuge with Allah; for He heareth and knoweth (all things).

1 Not unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, *and* for thy truth's sake.

2 Wherefore should the heathen say, Where *is* now their God?

3 But our God *is* in the heavens: he hath done whatsoever he hath pleased.

4 Their idols *are* silver and gold, the work of men's hands.

5 They have mouths, but they speak not: eyes have they, but they see not:

6 They have ears, but they hear not: noses have they, but they smell not:

7 They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat.

8 They that make them are like unto them; *so is* every one that trusteth in them.

9 O Israel, trust thou in the LORD (Allah): he *is* their help and their shield.

10 O house of Aaron, trust in the LORD: he *is* their help and their shield.

11 Ye that fear the LORD, trust in the LORD: he *is* their help and their shield.

12 The LORD hath been mindful of us: he will bless *us*; he will bless the house of Israel; he will bless the house of Aaron.

13 He will bless them that fear the LORD, *both* small and great.

[14](#) The LORD shall increase you more and more, you and your children.

[15](#) Ye *are* blessed of the LORD which made heaven and earth.

[16](#) The heaven, *even* the heavens, *are* the LORD'S (**dominion**)<sup>17</sup>: but the earth hath he given to the children of men.

[17](#) The dead praise not the LORD, neither any that go down into silence.

([Psalms 115](#))

## 6. Qur'an says:

No son did Allah beget, nor is there any god along with Him: (if there were many gods), behold, each god would have taken away what he had created, and some would have lorded it over others! Glory to Allah! (He is free) from the (sort of) things they attribute to Him!

## Thus confirmed:

But be not ye called [Rabbi](#): for ONE is your Master, *even* Christ (**do not call him Rabbi-Lord (God)**); and all ye are brethren. ([Matthew 23:8](#))

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. ([Matthew 6:24](#))

My brethren, be not many masters, knowing that we shall receive the greater condemnation. ([James 3:1](#))

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<sup>17</sup>. To Allah belongs the dominion of the heavens and the earth and all that is therein, and He is Able to do all things. ([5:120](#))

**7. Qur'an says:**

Yet they ask thee to hasten on the Punishment! But Allah will not fail in His Promise. Verily a Day in the sight of thy Lord is like a thousand years of your reckoning. ([22:47](#))

**Thus further explained & confirmed:**

But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day.

The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. ([2 Peter 3:8-9](#))

**8. Qur'an says:**

And when the Saying befalls them, We will bring out for them from the earth a beast that will speak to them that mankind had no certitude in Our signs. ([27:82](#))

**Thus further explained & confirmed:**

(Proverbs [Chapter 8](#))

[1](#) Doth not wisdom (**a beast**) cry? and understanding put forth her voice?

[2](#) She standeth in the top of high places, by the way in the places of the paths.

[3](#) She crieth at the gates, at the entry of the city, at the coming in at the doors.

[4](#) Unto you, O men, I call; and my voice *is* to the sons of man.

[5](#) O ye simple, understand wisdom: and, ye fools, be ye of an understanding heart.

[6](#) Hear; for I will speak of excellent things; and the opening of my lips *shall* be right things.

7 For my mouth shall speak truth; and wickedness *is* an abomination to my lips.

8 All the words of my mouth *are* in righteousness; *there is* nothing froward or perverse in them.

9 They *are* all plain to him that understandeth, and right to them that find knowledge.

10 Receive my instruction, and not silver; and knowledge rather than choice gold.

11 For wisdom *is* better than rubies; and all the things that may be desired are not to be compared to it.

12 I wisdom (**earth beast**) dwell with prudence, and find out knowledge of witty inventions.

13 The fear of the LORD *is* to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate.

14 Counsel *is* mine, and sound wisdom: I *am* understanding; I have strength.

15 By me kings reign, and princes decree justice.

16 By me princes rule, and nobles, *even* all the judges of the earth.

17 I love them that love me; and those that seek me early shall find me.

18 Riches and honour *are* with me; *yea*, durable riches and righteousness.

19 My fruit *is* better than gold, *yea*, than fine gold; and my revenue than choice silver.

20 I lead in the way of righteousness, in the midst of the paths of judgment:

21 That I may cause those that love me to inherit substance (**milk**); and I will fill their treasures.

22 The LORD possessed me in the beginning of his way, before his works of old.

23 I was set up from everlasting, from the beginning, or ever the earth was.

24 When *there were* no depths, I was brought forth; when *there were* no fountains abounding with water.

25 Before the mountains were settled, before the hills was I brought forth:

26 While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.

27 When he prepared the heavens, I *was* there: when he set a compass upon the face of the depth:

28 When he established the clouds above: when he strengthened the fountains of the deep:

29 When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth:

30 Then I was by him (**Prophet Salih**), *as* one brought up *with him*: and I was daily *his* delight, rejoicing always before him;

31 Rejoicing in the habitable part of His (**God's**) earth; and my delights *were* with the sons of men.

32 Now therefore hearken unto me, O ye children: for blessed *are they that* keep my ways.

33 Hear instruction, and be wise, and refuse it not.

34 Blessed *is* the man that heareth me, watching daily at my gates, waiting at the posts of my doors.

35 For whoso findeth me findeth life, and shall obtain favour of the LORD.

36 But he that sinneth against me wrongeth his own soul: all they that hate me love death.

**Proverbs: Chapter 1.**

**20** Wisdom crieth without; she uttereth her voice in the streets:

**21** She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, *saying*,

**22** How long, ye simple ones, will ye love simplicity? and the scorers delight in their scorning, and fools hate knowledge?

**23** Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you.

**24** Because I have called, and ye refused; I have stretched out my hand, and no man regarded;

**25** But ye have set at nought all my counsel, and would none of my reproof:

**26** I also will laugh at your calamity; I will mock when your fear cometh;

**27** When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.

**28** Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me:

**29** For that they hated knowledge, and did not choose the fear of the LORD:

**30** They would none of my counsel: they despised all my reproof.

**31** Therefore shall they eat of the fruit of their own way, and be filled with their own devices.

**32** For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them.

**33** But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.

This wisdom (of Proverbs Ch. 8) might be the **she camel** of Prophet Salih (P.B.U.H). You may read its story [here](#), (or watch @ [youtube](#)) or watch the [animation](#).

“Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.” [Acts 13:41](#)

But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. [James 3:14](#)

These are some of what Qur'an confirmed, concerning the people of the book. You will see a lot of them in my book “The Day of Resurrection: Live”. The book is intended to be translated into motion picture; therefore Executive Directors will be welcomed.

I shall stop at this point. If time permit, we shall meet in another publication, debates, etc.

The recovered Masāhif (Qur'an) of Usman- 3<sup>rd</sup> Compilation Qur'anic copies- can be downloaded from my box. The guide which is explained in appendix C consists of the links.

**Glory to thy Lord, the Lord of Honour and Power! (He is free) from what they ascribe (to Him)!**

**And peace be on the messengers.**

**And all the praise and thanks be to Allah, Lord of the 'Alamin (mankind, jinns and all that exists). ([37:180-183](#))**

## APPENDIX: A

### BECOMING A MUSLIM

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Once you **WILLINGLY** belief that:

1. Allah is the true LORD that revealed the commandments thus He should not be associated with a partner, nor a son, and
2. All the Prophets (including JESUS) that passed His messages are His Servants & Prophets (no more no less), and
3. Muhammad (PBUH) is a Servant & Last Prophet of Allah (The Most High), then:

You are to say them in Arabic:

**ASH-HADU AL-LĀ ILĀHA ILLAL LAH**

**WA ASH-HADU ANNA MUHAMMADAN, RASŪLUL LAH.**

That's all, you became a MUSLIM! Just find pure water and intend to take the "bath of after immediate conversion to ISLAM".

1. Wash your palms before dipping them into the container.
2. Wash your private parts.
3. If you can be able to try ablution, do it before washing your head thrice.
4. Wash your body, right side before left!
5. Ensure you wash all the body by rubbing your palms, that's all!

**Don't pay for it!** Don't let somebody deceive you by saying you must to follow through BAYE, INYASS, TIJJANI, SHEHU etc. before you get the Prophet's, then Allah's, recognition, else (by following other than **SUNNAH**) you may find yourself among the terrorist!



## APPENDIX: B.

### Links to Haraf Recitation Logics:

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1. Logics of **Haraf Aliyu bn Abi Talib** (R.A):
  - i. [Khalaf from Hamza](#)
  - ii. [Khallad from Hamza](#)
2. Logics of **Haraf Usman bn Affan** (R.A):
  - i. [Hafs from Āsim](#)
  - ii. [Is'haq from Khalaf](#)
  - iii. [Idris from Khalaf](#)
3. Logics of **Haraf Zayd bn Thabit** (R.A):
  - i. [Ibn Wardan from Abi Ja'afar](#)
  - ii. [Ibn Jammaz from Abi Ja'afar](#)
  - iii. [Bazzi from Ibn Kasir](#)
  - iv. [Qunbul from Ibn Kasir](#)
4. Logics of **Haraf Ubai bn Ka'ab** (R.A):
  - i. [Warshu from Nafi'u](#)
  - ii. [Susiy from Abu Amru](#)
5. Logics of **Haraf Abdullahi ibn Mas'ud** (R.A):
  - i. [Abul Hareeth from Kisā'i](#)
  - ii. [Duriy from Kisā'i](#)
  - iii. [Duriy from Abu Amru](#)
6. Logics of **Haraf Abud Darda** (R.A):
  - i. [Qaloon from Nafi'u](#)
  - ii. [Hisham from Ibn Āmir](#)
  - iii. [Ruwais from Ya'aqub](#)
7. Logics of **Haraf Abu Musa al-Ash'ariy**:
  - i. [Shu'uba from Āsim.](#)
  - ii. [Ibn Zakwan from Ibn Āmir](#)
  - iii. [Rauhun from Ya'aqub](#)

## APPENDIX: C.

### Links to Haraf Recitations (Masāhif Usmāniy):

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**NOTE:** Each line of Haraf Recitation Qur'an, that you may download, is a merged of logics (the intersection of the logics). Where logic recites differently (by copying neighboring Haraf), I writes the recitation above (or below). The key at the end of each page will guide you.

Zoom in the pages until the verses become very clear. Only samples of Chapter one and five pages of chapter two are provided (for each Haraf).

1. [Haraf Zayd bn Thabit](#): (Mushaf of Mecca & Medina)
2. [Haraf Abdullahi ibn Mas'ud](#): (Mushaf of Kufa)
3. [Haraf Abud Darda](#): (Mushaf of Sham)
4. [Haraf Abu Musa al-Ash'ariy](#): (Mushaf of Basra)
5. [Haraf Ubai bn Ka'ab](#): (Possibly Mushaf of Bahrain)
6. [Haraf Usman bn Affan](#): (Possibly Mushaf Imam)
7. [Haraf Aliyu bn Abi Tālib](#): (Mushaf of Imam Ali R.A)

All [Masāhif Usmāniyya](#): (7 Haraf samples, with reading guides) Arabic.

Contributions of software like PDF writing, Script writing, editing suite, Animation, [VerbAce](#) English/Arabic dictionary, Camera etc. will help a lot to extend my research and productions.

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